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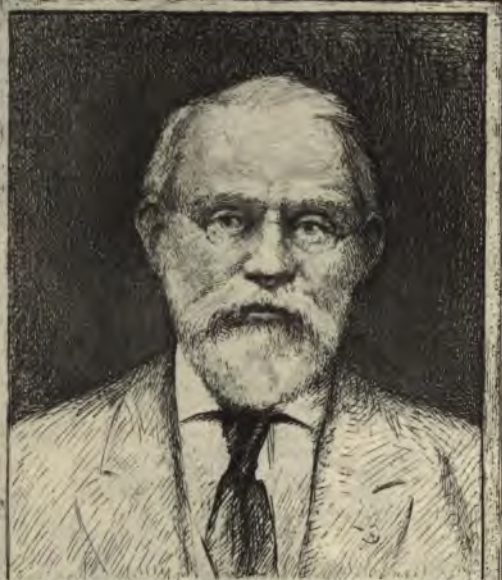
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VOLUME CINQUIÈME



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VOLUME PREMIER. — Feuilles 1-5, 6, 6*, 7-40.

VOLUME SECOND. — Feuilles 41-55, 56_a, 56^b, 57 (titres du *San-tseu-king*), 57*, 57^b, 58, 68, 69, 69*, 70, 70*, 70**, 71-81.

Couvertures du *San-tseu-king* et du *Chinese Mandarin language*.

VOLUME TROISIÈME. — Feuilles 82-95, 96, [97], [98], 99, 100, 101-108, 108, bis 109-112, 113, 114, 115, 116-119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131-133, 134, 135-138, 139, 140, 141, 142.

Planches I, II, III et bande à détacher de *Komats et Sakitsi*. Couvertures de *Komats et Sakitsi* et de *l'Affinité du chinois avec les langues aryennes*.

VOLUME QUATRIÈME. — Feuilles 143, 144, 145-148, 149, 150, 151, 152-157, 158, 159, 160, 161, 162, 163-176, [177], 178-187.

VOLUME CINQUIÈME. — Feuilles 188-227

Jusqu'à présent les abonnés ont reçu les deux premiers volumes du *Ban-zaï-sau* en fascicules et rangés dans un ordre différent. Les personnes qui possèdent ainsi formé le volume I du *Ban-zaï-sau* et qui désireraient acquérir les suivants préviendront le libraire, qui mettra à leur disposition le volume II rangé de manière à éviter la répétition de certaines feuilles.

Le *Ban-zaï-sau* est maintenant livré en volumes dont les feuilles sont classées d'après leurs numéros d'ordre. Cette *Revue* forme comme un seul ouvrage paginé par les numéros des feuilles auxquels on pourra renvoyer le lecteur sans qu'il soit nécessaire d'indiquer le titre des ouvrages contenus dans le *Ban-zaï-sau*.

La feuille de quatre pages a son numéro soit en italique, soit surmonté d'une lettre supérieure ou d'un astérisque et les numéros entre crochets sont ceux des feuilles de deux pages.

Les numéros retournés indiquent des feuilles qui ont été supprimées ou qui n'ont pas été imprimées ou encore qui n'ont pas été insérées jusqu'à présent dans la *Revue*.

Les feuilles 6, 57, 69, 70, 96 n'ont que quatre pages et 70*, 70** que deux pages.

Dunning

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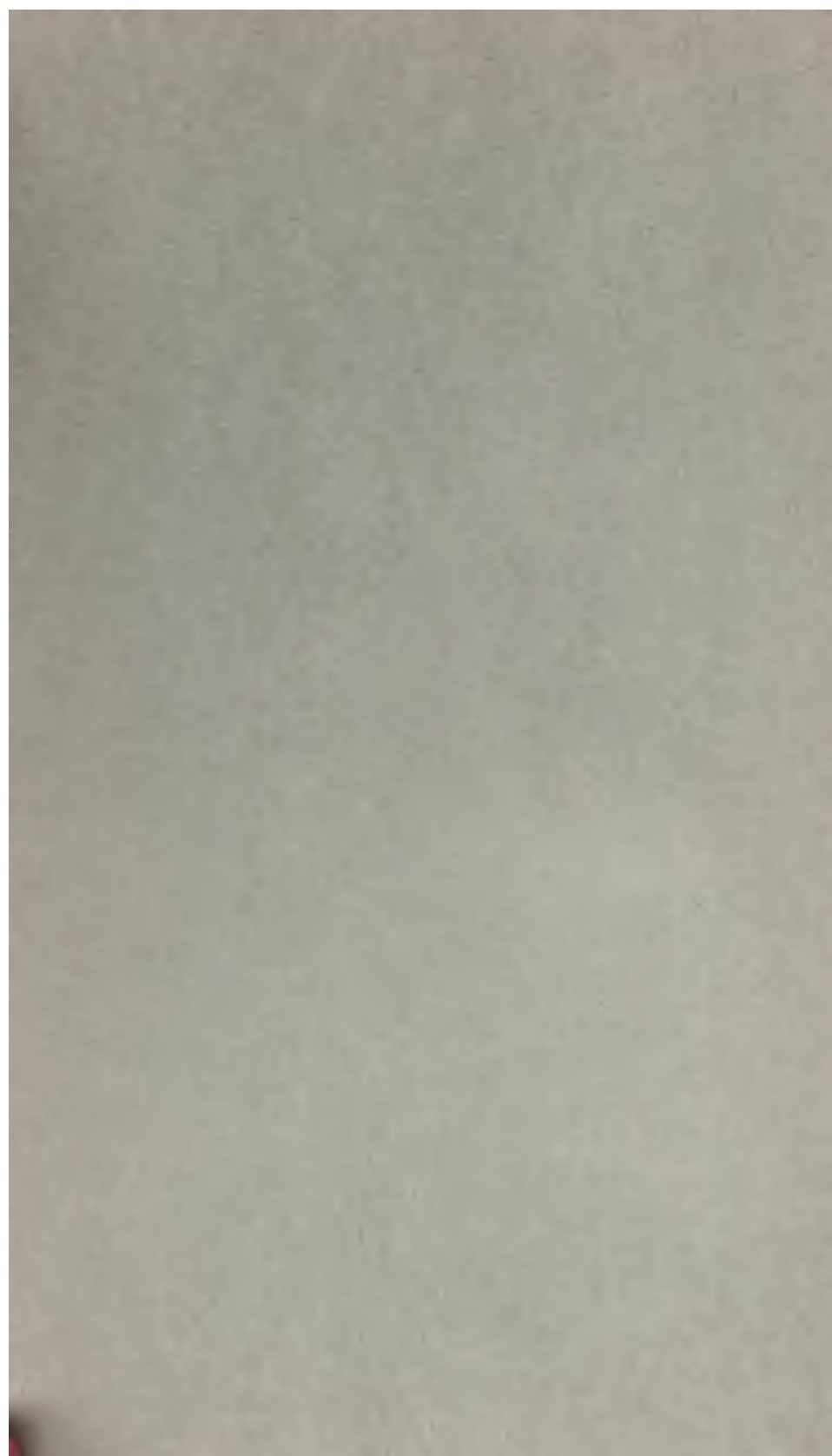
EXERCISE XCIV.

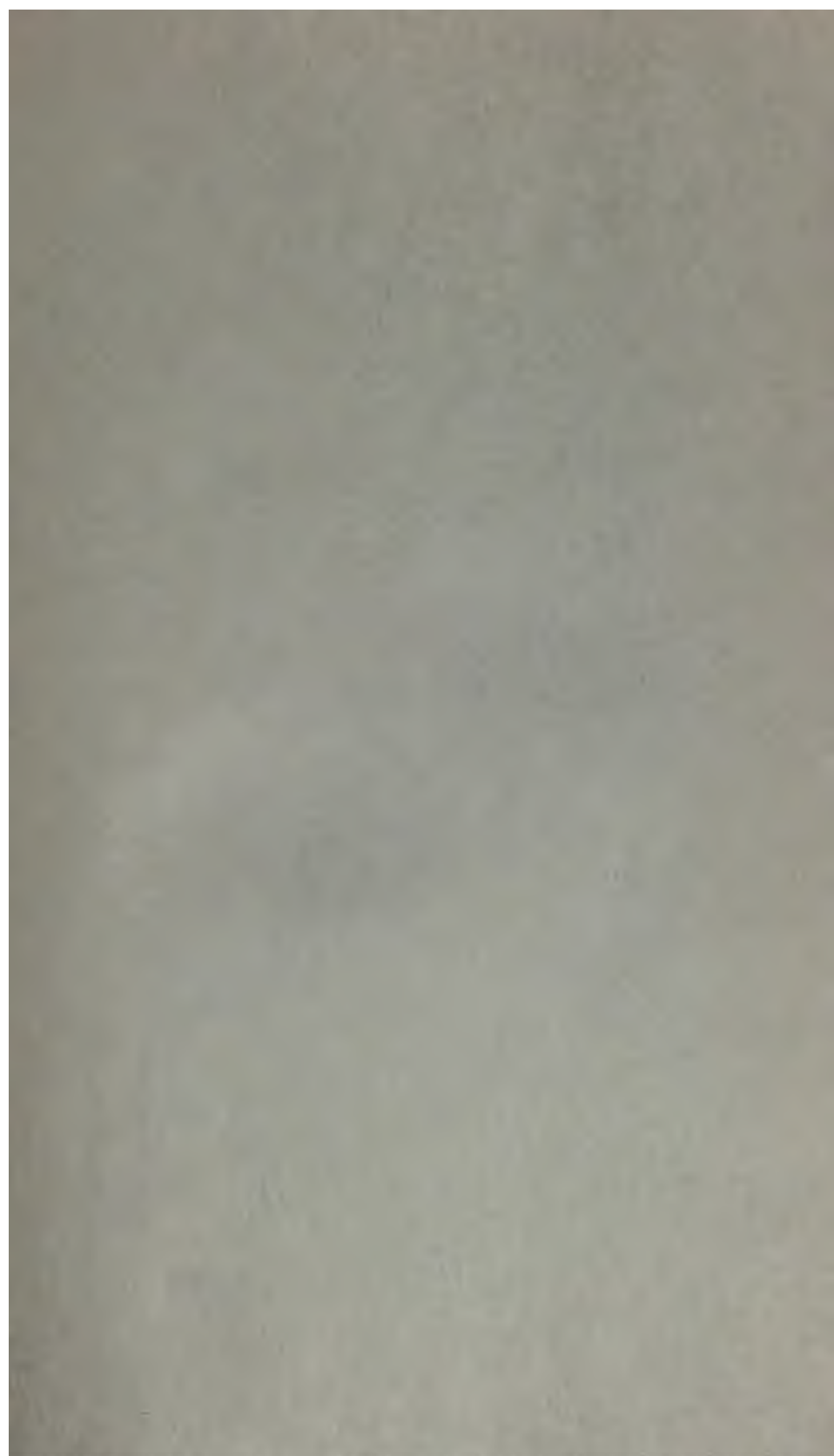
Does your friend still live with you? He no longer lives with me. How long has he lived with you? He has lived with me only six months. Where does he live now? He lives in Warwick-Street, Saint James's Square. How long have you remained (*or*: did you remain) at the ball? I have remained (*or*: I remained) there till midnight. How long has your brother remained (*or*: did your brother remain) in the ship? He has remained (*or*: He remained) in it an hour. Have you remained (*or*: Did you remain) in my counting-house till now? I have remained (*or*: I remained) in it till now. How long has the captain been writing? He has been writing until midnight. How long have I been working? You have been working till three o'clock in the morning. How long has my mother remained (*or*: did my mother remain) with you? She has remained (*or*: She remained) with me until evening. Has the physician still long to work? He has to work till to-morrow. Have you still long to write? I have to write till the day after to-morrow. Am I to remain here long? You are to remain here till Sunday. Is my brother to remain long with you? He is to remain with us till Monday. How long are we to work? You are to work till the day after to-morrow. Have you still long to speak? I have still an hour to speak. Did you speak long? I spoke till the next day. Have you remained (*or*: Did you remain) long in the garden? I have remained (*or*: I remained) there till this moment. Have you still long to live at the Englishman's house? I have still long to live at his house. How long have you still to live at his house? Till Thursday. Has the servant brushed my coats? He has brushed them. Has he cleaned my shoes? He has cleaned them. How long has he remained (*or*: did he remain) here? Till noon.

EXERCISE XCV.

Has any body come? Somebody has come. What have they wished (*or* : did they wish)? They have wished (*or* : They wished) to speak to you. Have they not been (*or* : Were they not) willing to wait? They have not been (*or* : They were not) willing to wait. Has your sister been waiting for me long? She has been waiting for you two hours. Have you been able to read my letter? I have been able to read it. Have you understood it? I have understood it. Have you shown it to any one? I have shown it to no one. Have they brought my clothes? They have not brought them yet. Have they swept my room and brushed my clothes? They have done both. What have they said? They have said nothing. What have they done? They have done nothing. Has your little boy been willing to work? He has not been willing. What has he been willing to do? He has not been willing to do any thing. What do you do in the morning? I read. And what do you do then? I breakfast and work. Do you breakfast before you read? No, Ma'am, I read before I breakfast. Does your little sister play instead of working? She works instead of playing. What do you do in the evening? I study my lessons. What have you done this evening? I have written my exercise and have gone to the theatre. Have you remained (*or* : Did you remain) long at the theatre? I have remained (*or* : I remained) there but a few minutes. Are you willing to wait here? How long am I to wait? You are to wait till my father returns. Has the shoemaker been able to mend my boots? He has not been able to mend them. Why has he not been able to mend them? Because he has had no time. Have they been able to find my horses? They have not been able to find them. Why has your servant beaten the dog? Because it has bitten him. What have they wished to say? They have not wished to say any thing. Have

they said any thing new ? They have not said any thing new. Has your aunt bought a new gown ? She has bought two new gowns. What do they say new in the market ? They say nothing new. Have they wished to kill a man ? They have wished to kill one. Do they believe that ? They do not believe it. Do they speak of that ? They do. Do they speak of the man that has been killed ? They do not speak of him. Can people do what they wish ? People do what they can ; but they do not do what they wish.







As far as the warehouse.	如到舖子	<i>Jú² táu⁴ p'ú⁴ tsz³.</i>
As far as the corner.	如到拐角	<i>Jú² táu⁴ kwái³ koh⁵.</i>
The street.	街	<i>Kiai¹.</i>
The end.	尾	<i>Wí³.</i>
The road.	道路	<i>Táu⁴ lu⁴.</i>
The middle.	中	<i>Chung¹.</i>
As far as the end of the street.	如到街尾那們遠	<i>Jú² táu⁴ kiái¹ wí³ ná⁴ mun² yuen³.</i>
As far as the middle of the road.	如到路中間那們遠	<i>Jú² táu⁴ lú⁴ chung¹ kien⁴ ná⁴ mun² yuen³.</i>
The well.	井	<i>Tsing³.</i>
The cask.	桶	<i>T'ung³.</i>
The castle.	² 行宮, 衛所	<i>Hang² kung¹, wei² so³.</i>
Above.	在上	<i>Tsái⁴ sháng⁴.</i>
Up stairs.	樓上	<i>Láu² sháng⁴.</i>
Below.	在下	<i>Tsái⁴ hía⁴.</i>

²行宮 Hang² kung¹ is a general term for *palace, castle*; 衛所 wei² so³ designates castles, or mansions that are fortified against the enemy.

Down stairs.	樓下	<i>Lau² hiá⁴.</i>
Up to the top.	如到上頭	<i>Jú² táu⁴ sháng⁴ t'au².</i>
Down to the bottom.	如到下頭	<i>Jú² táu⁴ hiá⁴ t'au².</i>
As far as the other side of the street.	如到街那邊那們遠	<i>Jú² táu⁴ kiai⁴ ná⁴ pien⁴ ná⁴ mun² yuen³.</i>
This side.	這邊	<i>Ché⁴ pien⁴.</i>
That side.	那邊	<i>Ná⁴ pien⁴.</i>
On this side of the road.	在路這邊	<i>Tsái⁴ lú⁴ ché⁴ pien⁴.</i>
On that side of the street.	在街那邊	<i>Tsái⁴ kiai⁴ ná⁴ pien⁴.</i>
To travel.	行路, ³ 出外,遊	<i>Hang² lú⁴, ch'uh³ wái⁴, yú².</i>
Do you go to London?	你到倫敦去麼	<i>Ní³ táu⁴ Lun²- tun⁴ k'ü⁴ mo³.</i>
I go there.	我上那裡去	<i>Wo³ sháng⁴ ná⁴ lí³ k'ü⁴.</i>
Is he gone to France?	他去了法國麼	<i>T'á¹ k'ü⁴ liáu³ Fáh⁵ kwoh⁵ mo³.</i>

³出外 Ch'uh³ wái⁴, literally *to go outside*, in French *sortir dehors*, is often employed for *to travel, to go abroad*.

He is gone there.	他上了那裡	<i>T'á¹ shāng⁴ liáu³ nǎ⁴ lí³.</i>
How far is she gone?	他去了多遠	<i>T'á¹ k'ü⁴ liáu³ to¹ yuen³.</i>
She is gone as far as Russia.	他去了到俄國	<i>T'á¹ k'ü⁴ liáu³ táu⁴ Ngo⁵ kwoh⁵.</i>
How far has she travelled?	他遊了多遠	<i>T'á¹ yú² liáu³ to¹ yuen³.</i>
She has travelled as far as America.	他曾遊了到阿美利加	<i>T'á¹ ts'ang² yú² liáu³ tái⁴ A¹ - mei³ - lí⁴ - kiá¹.</i>
To dye.	} 染	<i>Yen³.</i>
To colour.		
To dye black.	染黑	<i>Yen³ heh⁵.</i>
To dye red.	染紅	<i>Yen³ hung².</i>
To dye blue.	染藍	<i>Yen³ lán².</i>
Green.	綠的, 青的	<i>Luh⁵ tih⁵, ts'ing¹ tih⁵.</i>
Yellow.	黃的	<i>Hwáng² tih⁵.</i>
White.	白的	<i>Peh⁵ tih⁵.</i>
Brown.	紫棕的	<i>Tsz³ tsung¹ tih⁵.</i>
Grey.	灰的	<i>Hwui¹ tih⁵.</i>
Round.	圓的	<i>Yuen² tih⁵.</i>

The dyer.	染匠	<i>Yen³ tsiang⁴.</i>
Do you dye your cloth yellow?	你染黃你的呢麼	<i>Ní³ yen³ hwáng² ní³ tih³ ní² mo³.</i>
I dye it green.	我染綠	<i>Wo³ yen³ luh³.</i>
What colour will you dye your coat?	你的衣服要染什麼顏色	<i>Ní³ tih³ í⁴ fúh³ yáu⁴ yen³ shih³ mo³ yen² sih³.</i>
I will dye it blue.	我要染成藍的	<i>Wo³ yáu⁴ yen³ ching² lán² tih³.</i>
To get dyed.	⁴ 使人染	<i>Shí³ jin² yen³.</i>
Got dyed.	使人染了	<i>Shí³ jin² yen³ liáu³.</i>
What colour have you had your hat dyed?	你使人染了你的帽子什麼顏色	<i>Ní³ shí³ jin² yen³ liáu³ ní³ tih³ máu⁴ tsz³ shih³ mo³ yen² sih³.</i>
I have got it dyed black.	我使人染了黑的	<i>Wo³ shí³ jin² yen³ liáu³ heh³ tih³.</i>
What colour has your sister had her gloves dyed?	你的姐妹使人染了他的手套什麼顏色	<i>Ní³ tih³ tsie³ mei⁴ shí³ jin² yen³ liáu³ t'á⁴ tih³ shau³ t'ao⁴ shih³ mo³ yen² sih³.</i>
She has got them dyed yellow.	他使人染了黃的	<i>T'á⁴ shí³ jin² yen³ liáu³ hwáng² tih³.</i>

⁴ Literally; 'to employ man to dye'.

How do you spell this word? { 怎麼樣寫那一句 Tsang³ mo³ yang⁴
How is this word written? { 話 siē³ ná⁴ yih³ kú⁴
hwa⁴.

It is written thus. 這樣寫的 Ché⁴ mo³ yang⁴
siē³ tih³.

OBS. 113. — 都 tù¹, employed with a noun renders it plural, and also implies that all the individual persons or things referred to, are taken collectively. When used as an adjective, it is translated by *all* and follows the noun it qualifies, while 皆 kiái¹, and 衆 chung⁴ on the other hand precede the noun they qualify. 皆 kiái¹ signifies *all* in an elevated style, and is rarely employed in conversation. 衆 chung⁴, *every* is more distributive in its meaning, but is often used for *all* in a collective sense.

All. 都, 皆, 衆, 諸 Tú¹, kiái¹, chung⁴, chü¹.

All the bread. 所有的饅頭 So³ yú³ tih³ mwán² t'au².

All the meat. 所有的肉 So³ yú³ tih³ juh³.

³ The Chinese frequently translate our word *all*, especially in short phrases, by the relative locution 所 so³....的 tih³ 'what so ever' with 有 yú³, 'to have', which in this case possesses the meaning of *to exist*; as, 所有的饅頭 so³ yú³ tih³ mwán² t'au², 'all the bread', or literally, *what so ever exists of bread*.

All the books.	所有的書	<i>So³ yū³ tih⁵ shū¹.</i>
All the plates.	所有的盤子	<i>So³ yū³ tih⁵ pw'án² tsz³.</i>
All the men.	衆人	<i>Chung¹ jin².</i>
All the women.	衆女人	<i>Chung¹ nū³ jin².</i>
To steal.	偷	<i>T'au¹.</i>
To rob.		
Stolen.	偷了	<i>T'au¹ liáu³.</i>
Robbed.		
To steal some- thing from some one.	偷人東西	<i>T'au¹ jin² tung¹ sí¹.</i>
To rob some one of something.		
Has that man stolen any thing?	那个人偷了什麼 東西麼	<i>Nā¹ ko¹ jin² t'au¹ liáu³ shih⁵ mo³ tung¹ sí¹ mo³.</i>
He has stolen nothing.	他沒偷什麼	<i>T'a¹ muh⁵ t'au¹ shih⁵ mo³.</i>

Obs. 114. — *To rob* and *to steal* are both translated in Chinese by 偷 *t'au¹*. When both the person and thing are given, the object is put in the accusative, and the person in the genitive preceding the object possessed. No preposition is used with the possessor.

Who has stolen your sister's books?	誰偷了你姐妹的 書	<i>Shwui² t'au¹ tiáu³ nī³ tsié³ mei¹ tih⁵ shū¹.</i>
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Have they robbed you of any thing? 偷了你什麼東西麼 *T'au¹ liáu³ ní³ shih⁵ mo³ tung¹ si¹ mo³.*

They have not robbed me of any thing. 沒會偷我什麼東西 *Muh⁵ ts'ang² t'au¹ wo³ shih⁵ mo³ tung¹ si⁵.*

Have they robbed you of your coat? 偷了你的衣服麼 *T'au¹ liáu³ ní³ tih⁵ i¹ fuh⁵ mo³.*

They have robbed me of it. 偷去了 *T'au¹ k'ü⁴ liáu³.*

Has the man robbed your sister of the books? { 人偷了你姐妹的書麼 *Jin² t'au¹ liáu³ ní³ tsie³ mei¹ tih⁵ shü¹ mo³.*
人把你姐妹的書偷去了麼 *Jin² pü³ ní³ tsie³ mei¹ tih⁵ shü¹ t'au¹ k'ü⁴ liáu³ mo³.*

He has robbed her of them. 他偷了他的 *T'á¹ t'au¹ liáu³ t'á¹ tih⁵.*

What have they robbed you of? 偷了你什麼 *T'au¹ liáu³ ní³ shih⁵ mo³.*

EXERCISE XCVI.

Do you travel sometimes? I often travel. Where do you intend to go this summer? I intend to go to Paris. Do you not go to Italy? I go there (*or*: I am going there). Has your sister sometimes travelled? She has never travelled. Have your friends a mind to go to Holland? They have a mind to go there. When do they

intend to depart (*or* : set off) ? They intend to depart (*or* : to set off) the day after to-morrow. How far have you travelled ? I have travelled as far as Italy. Has your uncle travelled as far as England ? He has travelled as far as America. How far have the Germans gone ? They have gone as far as Spain. Has your aunt gone far ? She has gone as far as London. How far have your cousins gone ? They have gone as far as Dresden. How far has this poor man come ? He has come as far as here. Has he come as far as your house ? He has come as far as my uncle's. How far have you wished to go ? I have wished to go as far as the wood. Have you been as far ? I have not been so far. How far does your sister wish to go ? She wishes to go as far as the end of that road. How far does the beer go ? It goes to the bottom of the cask. Where are you going to ? I am going to the country. How far are we going ? We are going as far as the market. Are you going as far as the theatre ? I am going as far as the castle. Is your daughter going as far as the well ? She is going as far as there (*or* : as far).

EXERCISE XCVII.

Have they stolen any thing from you ? They have stolen all the good wine from me. Have they robbed your uncle of any thing ? They have robbed him of all his good books. Have they stolen any thing from your mother ? They have stolen all her fine gowns from her. Do you steal any thing ? I steal nothing. Have you ever stolen any thing ? I have never stolen any thing. Have they robbed you of your beautiful jewels ? They have robbed me of them. What have they stolen from me ? They have stolen all your fine clothes from you. When did they rob you of your money ? They robbed me of it this week. Have they ever stolen any thing from us ? They have never stolen any thing from us. How far has your servant

carried my trunk? He has carried it as far as my room. Has he come as far as my warehouse? He has come as far. How far does the green carpet go? It goes as far as the corner of your counting-house. Have you been in Germany? I have been there several times. Have your children already been in France? They have not yet been there, but I intend to send them there in the spring. Will you go on this or that side of the road? I will go neither on this nor that side; I will go in the middle of the road. How far does this road lead? It leads as far as Paris. Has the joiner drunk all the beer? He has drunk it. Has your little sister torn all her books? She has torn them all. Why has she torn them? Because she does not wish to study. How much has your brother lost? He has lost all his money. Do you know where my mother is? I do not know. Have you not seen my box? I have not seen it. Do you know how this word is spelt? It is spelt thus. Have you a black hat? I have a white one. What hat has the Spaniard? He has two hats, a white one and a black one. What hat has the Englishman? He has a round hat. Have I a white bonnet? You have several white and black bonnets. Is your sister below or above? She is neither below nor above; she is gone out.

EXERCISE XCVIII.

Do you dye any thing? I dye my gown. What colour do you dye it? I dye it blue. What colour do you dye your hat? I dye it yellow. Do you get (*or* : have) you handkerchief dyed? I get (*or* : have) it dyed. How do you get (*or* : have) it dyed? I get (*or* : have) it dyed grey. What colour does your mother get (*or* : have) her thread stockings dyed? She gets (*or* : has) them dyed black. Does your daughter get (*or* : have) her ribbon dyed? She gets (*or* : has) it dyed. Does she get (*or* : have) it dyed green? She gets (*or* : has)

it dyed red. What colour have your daughters got (*or* : had) their gowns dyed? They have got (*or* : had) them dyed brown. What colour have the Russians got (*or* : had) their gloves dyed? They have got (*or* : had) them dyed green. Has your dyer already dyed your cloth? He has dyed it. What colour has he dyed it? He has dyed it yellow. Have you travelled in Russia? I have travelled there. Is your sister already gone to Italy? She is not yet gone. When do you leave? I leave to-morrow. At what o'clock? At four o'clock in the morning. Have you worn out all your gloves? I have worn them all out. What have the Turks done? They have burnt all our ships and houses. Have you finished all your notes? I have finished them all. Has your sister finished all her letters? She has finished them all. When did she study her lesson? She studied it this morning. How far is the Englishman come? He is come as far as the midde of the road. Where does your aunt live? She lives on this side of the road. Where is your counting-house? It is on that side of the road. Where is our uncle's warehouse? It is on that side of the castle. Is your aunt's garden on this or that side of the wood? It is on that side. Is not our church on this side of the road? It is on this side. Where have you been this morning? I have been to church. How long did you remain at church? I remained there an hour. Have you not been at the castle? I wished to go there, but I have not had time.

THIRTY-THIRD LESSON.

第三十三課 *Tí⁴ sǎn¹ shih³ sǎn¹ k'o⁴.*

Obs. 115. — *Must, to be necessary, to be obliged* are rendered by 必 *pieh⁵*, or 務必 *wú⁴ pieh⁵*. 務要 *wú⁴ yáu⁴* are intensified forms meaning *must assuredly, infinitive, to be necessary, to be important, to be sure to. To be necessary, as an impersonal, is best rendered by 務要 wú⁴ yáu⁴, which frequently seems to be an infinitive form of must, infinitive, to be absolutely necessary.*

Must.

To be necessary.

To be obliged.

} 必, 務必, 務要

*Pieh⁵, wú⁴ pieh⁵,
wú⁴ yáu⁴.*

Must you?

Are you obliged?

} 你務要麼

*Ní³ wú⁴ yáu⁴
mo³.*

I must.

I am obliged.

} 我務要

Wo³ wú⁴ yáu⁴.

I must not.

I am not obliged.

} 我不必

Wo³ puh³ pieh⁵.

Must he?

Is he obliged?

} 他務要麼

*T'á⁴ wú⁴ yáu⁴
mo³.*

He must. He is obliged.	} 他務要	<i>T'á¹ wú⁴ yáu⁴.</i>
Must she? Is she obliged?	} 他務要麼	<i>T'á¹ wú⁴ yáu⁴ mo³.</i>
She must. She is obliged?	} 他務要	<i>T'á¹ wú⁴ yáu⁴.</i>
She must not. She is not obliged.	} 他不必	<i>T'á¹ puh⁵ pieh⁵.</i>
We must. We are obliged.	} 我們務要	<i>Wo³ mun² wú⁴ yáu⁴.</i>
You must. You are obliged.	} 你們務要	<i>Ní³ mun² wú⁴ yáu⁴.</i>
They must. They are obliged.	} 他們務要	<i>T'á¹ mun² wú⁴ yáu⁴.</i>
Is it necessary?	務必麼, 必須麼	<i>Wú⁴ pieh⁵ mo³, pieh⁵ sü¹ mo³.</i>
Is it necessary.	務必	<i>Wú⁴ pieh⁵.</i>
Is it necessary to go to the market?	務必去市上麼	<i>Wú⁴ pieh⁵ k'ü⁴ shí⁴ shāng⁴ mo³.</i>
It is not necessary to go there.	不必去那裡	<i>Puh⁵ pieh⁵ k'ü⁴ nā⁴ lí³.</i>
What must be done to learn English?	務須作什麼要學 英國話	<i>Wú⁴ sü¹ tsoh⁵ shih⁵ mo³ yáu⁴ hioh⁵ Yin¹ kwok⁵ hwá⁴.</i>
It is necessary to study a great deal?	必須多學	<i>Pieh⁵ sü¹ to¹ hioh⁵.</i>

What must I do? 我務必作什麼 *Wo³ wú⁴ pieh⁵
tsoh⁵ shih⁵ mo³.*

You must stay still. 你必要安靜 *Ní³ pieh⁵ yáu⁴
ngán⁴ tsing⁴.*

Whither must he go? 他務必往那裡去 *T'á¹ wú⁴ pieh⁵
wáng³ ná⁴ lí³
k'ü⁴.*

He must go for his book. 他務要去找他的書來 *T'á¹ wú⁴ yáu⁴
k'ü⁴ cháu³ t'á¹
tih⁵ shú¹ lái².*

To go for. 去尋找 *K'ü⁴ ts'in² cháu³.*

What must she do? 他必須作什麼 *T'á¹ pieh⁵ sü¹
tsoh⁵ shih⁵ mo³.*

She must write her exercise. 他必須寫他的習課 *T'á¹ pieh⁵ sü¹ sié³
t'á¹ tih⁵ sih² k'o⁴.*

What must we read? 我們必須念什麼 *Wo³ mun² pieh⁵
sü¹ nién⁴ shih⁵
mo³.*

What must they buy? 他們必須買什麼 *T'á¹ mun² pieh⁵
sü¹ mǎi³ shih⁵
mo³.*

They must buy some bread. 他們必須買些個饅頭 *T'á¹ mun² pieh⁵
sü¹ mǎi³ sié¹ ko⁴
mwan² t'au².*

Obs. 116. — All the expressions for *must*, as given in
Obs. 115, may combine with 有 yü³, 'to have', and are

then equivalent to *must have, to have need of*, in all its forms and significations.

What must you have? 你必須有什麼 *Ni³ pieh⁵ sü¹ yü³ shih⁵ mo³.*

I must have some money. 我必須有錢 *Wo³ pieh⁵ sü¹ yü³ ts'ien².*

Must you have a penny? 你必須一塊嚟呢麼 *Ni³ pieh⁵ sü¹ yih⁵ kw'ái³ pien¹ ní⁵.mo³.*

Must you have a great deal? 你必須多麼 *Ni³ pieh⁵ sü¹ to¹ mo³.*

I must have a great deal. 我必須有多 *Wo³ pieh⁵ sü¹ yü³ to¹.*

I only want one penny. 我只必須一塊嚟呢 *Wo³ chí³ pieh⁵ sü¹ yih⁵ kw'ái³ pien¹ ní⁵.*

OBS. 117. — *To want*, in the sense of *to have need of*, may be embodied in the verb 要 *yáu⁴*, 'to wish' used alone. It is, however, generally preferable for greater clearness to use the expression 務要 *wú⁴ yáu⁴*, 非要 *pieh⁵ yáu⁴*, or 必須 *pieh⁵ sü¹*.

Is that all you want? 那都是你要的嗎 *Ná⁴ tú⁴ shí⁴ ní³ yáu⁴ tih⁵ má³.*

That is all I want. 那都是我必須的 *Ná⁴ tú⁴ shí⁴ wo³ pieh⁵ sü¹ tih⁵.*

How much must you have? } 你必須¹得多少錢 *Ní³ pieh⁵ sü¹ teh⁵*
How much do you want? } *to¹ sháu³ ts'ien².*

I only want a shilling. 我只要²得一塊嘸 *Wo³ chí³ yāu⁴ lei³*
 yih⁵ kw'ái³ shí²
 令 *ling².*

How much must your brother have? 你的弟兄必須多 *Ní³ tih³ tí⁴ hiung¹*
 少錢 *pieh⁵ sü¹ to¹ sháu³*
 ts'ien².

He only wants half a crown. 他只必要半塊 *T'á¹ chí³ pieh⁵*
 文 *yāu⁴ pwan kw'ái³*
 ka³ wen².

How much must your sister have? 你的姐妹必須要 *Ní³ tih³ tsie³ mei⁴*
 多少錢 *pieh⁵ sü¹ yāu⁴ to¹*
 sháu³ ts'ien².

She only wants three shillings. 他只必須有三塊 *T'á¹ chí³ pieh⁵*
 嘸 *sü¹ yú³ san¹*
 令 *kw'ái³ shí² ling².*

How much must they have? 他們必須得多少 *T'á¹ mun² pieh⁵*
 錢 *sü¹ lei³ to¹ sháu³*
 ts'ien².

They only want six pence. 他們只必須六塊 *T'á¹ mun² chí³*
 嘸呢 *pieh⁵ sü¹ luh⁵*
 kw'ái³ pien¹ ní⁵.

¹ 得 *teh⁵* here changes its usual pronunciation for *tei³* with the *shāng shing* tone instead of the *jih shing*.

² 得 *tei³* need not be translated in this case.

Have you what you want? 你有你所必須的麼 *Ní³ yú³ ní³ sǒ³ pieh⁵ sü⁴ tih⁵ mo³.*

I have what I want. 我要的都有 *Wo³ yáu⁴ tih⁵ tú⁴ yú³.*

He has what he wants. 他有他所必須的 *T'á¹ yú³ t'á¹ sǒ³ pieh⁵ sü⁴ tih⁵.*

She has what she wants. 他有他所應當有的 *T'á¹ yú³ t'á¹ sǒ³ ying⁴ táng⁴ yú³ tih⁵.*

They have what they want. 他們有所應當有的 *T'á¹ mun² yú³ sǒ³ ying⁴ táng⁴ yú³ tih⁵.*

To want. 要緊, 必須 *Yáu⁴ kin³, pieh⁵ sü⁴.*

More. 更多, 餘, 餘的 *Kang⁴ to⁴, yú², yú² tih⁵.*

Do you not want more? { 你不必須什麼別的嗎 *Ní³ puh⁵ pieh⁵ sü⁴ shih⁵ mo³ pieh⁵ tih⁵ má³.*
你不必須什麼多餘的麼 *Ní³ puh⁵ pieh⁵ sü⁴ shih⁵ mo³ to⁴ yú² tih⁵ mo³.*

I do not want more. 我不必須多餘的 *Wo³ puh⁵ pieh⁵ sü⁴ to⁴ yú² tih⁵.*

He does not want more. { 他不必須多餘的 *T'á¹ puh⁵ pieh⁵ sü⁴ to⁴ yú² tih⁵.*
She does not want more. }

They do not want more. 他們不必須多餘的 *T'á⁴ mun² puh⁵ pieh⁵ sū¹ to¹ yú² tih⁵.*

Have you been obliged to go to the country? 你會必得上鄉下去麼 *Ní³ ts'ang¹ pieh⁵ teh⁵ sháng⁴ hiáng¹ hiá⁴ k'ü⁴ mo³.*

I have been obliged to go there. 我會必須上那裡去 *Wo³ ts'ang¹ pieh⁵ sū¹ sháng⁴ ná⁴ lí³ k'ü⁴.*

Have you been obliged to study a great deal to learn English? 你必得多用工要學英國話麼 *Ní³ pieh⁵ teh⁵ to¹ yung⁴ kung⁴ yau⁴ hieh⁵ Yin¹ kwoh⁵ huá⁴ mo³.*

I have been obliged to study a great deal. 多用工是我必得學的 *To¹ yung⁴ kung⁴ shí⁴ wo³ pieh⁵ teh⁵ hieh⁵ tih⁵.*

OBS. 118 — *Must, am to*, in their various persons and tenses, when followed by the infinitive, are correctly rendered in Chinese by 該當 *kái¹ táng¹*, 應當 *ying⁴ táng¹*, 必須 *pieh⁵ sū¹*, 要 *yáu⁴*, 必要 *pieh⁵ yán⁴*, etc.

What am I to do? 我該當作什麼 *Wo³ kái¹ táng¹ tsoh⁵ shih⁵ mo³.*

You must work. 你應當做工夫 *Ní³ ying⁴ táng¹ tso⁴ kung⁴ fú⁴.*

Am I to go there? { 必 須 往 那 裡 去 麼 *Pieh⁵ sü⁴ wáng³
ná⁴ lí³ k'ü⁴ mo³.*
我 該 當 往 那 裡 去 *Wo³ kái¹ táng¹
wáng³ ná⁴ lí³
k'ü⁴ mo³.*
麼

You may go there? 你 可 以 去 那 裡 *Ní³ k'o³ í³ k'ü⁴
ná⁴ lí³.*

OBS. 119. — *May* signifying that the speaker gives his permission is rendered by 可 以 k'o³ í³, or 可 k'o³.

Is she to write a letter? 他 該 當 寫 一 封 信 *T'á⁴ kái¹ táng¹
síe³ yih⁵ fung¹
sin⁴ mo³.*
麼

She may write one. 他 可 以 寫 一 封 *T'á⁴ k'o³ í³ síe³
yih⁵ fung¹.*

May. 可 以, 可 *K'o³ í³, k'o³.*

May I go there? 我 可 以 上 那 裡 去 *Wo³ k'o³ í³ sháng⁴
ná⁴ lí³ k'ü⁴ mo³.*
麼

You may go there. 你 可 以 上 那 裡 去 *Ní³ k'o³ í³ sháng⁴
ná⁴ lí³ k'ü⁴.*

May I do that? 我 可 以 做 那 個 麼 *Wo³ k'o³ í³ tso⁴
ná⁴ ko⁴ mo³.*

You may do it, if you can. 你 若 能 作, 你 可 以 作 *Ní³ joh⁵ nang²
tsoh⁵, ní³ k'o³ í³
tsoh⁵.*

³ In phrases like this, the personal or impersonal form may be employed indifferently.

If.	若	<i>Joh⁵.</i>
That may be.	那個可以	<i>Ná⁴ ko⁴ k'o³ í³.</i>
That cannot be.	那個不能	<i>Ná⁴ ko⁴ puh⁵ nang².</i>
I may go.	我可以去	<i>Wo³ k'o³ í³ k'ü⁴.</i>
Thou mayest go.	你可以去	<i>Ní³ k'o³ í³ k'ü⁴.</i>
He may go. She may go.	他可以去	<i>T'á¹ k'o³ í³ k'ü⁴.</i>
We may go.	我們可以去	<i>Wo³ mun² k'o³ í³ k'ü⁴.</i>
You may go.	你們可以去	<i>Ní³ mun² k'o³ í³ k'ü⁴.</i>
They may go.	他們可以去	<i>T'á¹ mun² k'o³ í³ k'ü⁴.</i>
To be worth.	值得	<i>Chih⁵ teh⁵.</i>
How much may that horse be worth?	那匹馬可以值得 多少錢	<i>Ná⁴ p'ih⁵ má³ k'o³ í³ chih⁵ teh⁵. to⁴ sháu³ ts'ien².</i>
It may be worth fifty pounds.	可以值得五十磅 金	<i>K'o³ í³ chih⁵ teh⁵ wú³ shih³ p'áng² kin⁴.</i>
How much is that gun worth?	那隻鎗值得多少 錢	<i>Ná⁴ chih⁴ ts'iang⁴ chih⁵ teh⁵ to⁴ sháu³ ts'ien².</i>

- It is worth but one crown. 單值得一塊 永文 *Tān¹ chih⁵ teh⁵ yih³ kw'ái³ ka³ wen².*
- How much is that worth? 那個值得多少錢 *Nā⁴ ko⁴ chih⁵ teh⁵ to¹ shāu³ ts'ien².*
- That is not worth much. 價錢不多 *Kia⁴ ts'ien² puh⁵ to¹.*
- That is not worth any thing. 這個不值什麼 *Ché⁴ ko⁴ puh⁵ chih⁵ shih⁵ mo³.*
- This is worth more than that. 這個與那個值得不多一點兒 *Ché⁴ ko⁴ yú³ nā⁴ ko⁴ chih⁵ teh⁵ puh⁵ to¹ yih⁵ tien³ rh².*
- The one is not worth so much as the other. 這個比那個值得少 *Ché⁴ ko⁴ pí³ nā⁴ ko⁴ chih⁵ teh⁵ shāu³.*
- To be better. 是好些, 值得好些 *Shí⁴ háu³ sié⁴, chih⁵ teh⁵ háu³ sié⁴.*
- Am I not as good as my sister? 我不同我姐妹一樣好麼 *Wo³ puh⁵ t'ung² wo³ tsié³ mei⁴ yih⁵ yáng⁴ háu³ mo³.*
- You are better than she? 你比他好 *Ní³ pí³ t'á¹ háu³.*
- I am not so good as you. 我不同你一樣好 *Wo³ puh⁵ t'ung² ní³ yih⁵ yáng⁴ háu³.*
- She is better than I. 他比我好 *T'á¹ pí³ wo³ háu³.*
- The present. 禮物 *Lí³ wuh⁵.*

Have you received a present? 你取了一個禮物麼 *Ni³ shau¹ liáu³ yih⁵ ko¹ lí³ wuh⁵ mo³.*

I have received several. 我取了好些 *Wo³ shau¹ liáu³ háu³ sié¹.*

Has your sister received the pens? 你姐妹取了筆麼 *Ni³ tsie³ mei¹ shau¹ liáu³ pih⁵ mo³.*

She has received them. 他取了 *T'á¹ shau¹ liáu³.*

From whom? { 誰的
從誰
從誰手裡 *Shwui² tih⁵.
Ts'ung² shwui².
Ts'ung² shwui² shau³ lí³.*

From whom have you received presents? 你取了誰的禮 *Ni³ shau¹ liáu³ shwui² tih⁵ lí³.*

Obs. 119. — The preposition *from* is not required in Chinese after the verb *to receive*: 取 *shau¹*, *to receive* governs the direct object in the accusative and the indirect object in the genitive, which precedes the object received. If greater clearness be necessary, the preposition 從 *ts'ung²*, *from*, is used in connection with 手裡 *shau³ lí³*, *hand*, in which case the name of the giver in the genitive is placed between 從 *ts'ung²* and 手裡 *shau³ lí³*.

From my friends. 我朋友們的 *Wo³ p'áng² yú³ mun² tih⁵.*

From whom has
your brother
received that
book?

你弟兄從誰手裡
取了那本書

*Ní³ tí⁴ hiung⁴
ts'ung² shwui²
shau³ lí³ shau¹
liáu³ nā⁴ pun³
shú⁴.*

From his father.

從他父親手裡

*Ts'ung² t'á⁴ fú⁴
ts'in¹ shau³ lí³.*

From his mother.

從他母親手裡

*Ts'ung² t'á⁴ mú³
ts'in¹ shau³ lí³.*

From whom has
your sister
received that
letter?

你姐妹接了誰的
書信

*Ní³ tsieh³ mei⁴
tsieh³ liáu³
shwui² tih⁵
shú⁴ sin⁴.*

你姐妹從誰的手
裡接了那封書信

*Ní³ tsieh³ mei⁴
ts'ung² shwui²
tih⁵ shau³ lí³
tsieh³ liáu³ nā⁴
fung¹ shú⁴ sin⁴.*

From her father.

從他父親手裡

*Ts'ung² t'á⁴ fú⁴
ts'in¹ shau³ lí³.*

From her mother.

從他母親手裡

*Ts'ung² t'á⁴ mú³
ts'in¹ shau³ lí³.*

Has she received
any books?

他接了書麼

*T'á⁴ tsieh³ liáu³
shú⁴ mo³.*

She has received
some.

他取了

T'á⁴ shau¹ liáu³.

From whom?

從誰手

*Ts'ung² shwui²
shau³.*

From her
friends.

從他朋友們的手

*Ts'ung² t'á⁴
p'áng² yü³ mun²
tih⁵ shau³.*

Where from? } 從那裡 *Ts'ung² ná⁴ lí³.*
Whence? }

Where do you } 你從那裡來 *Ní³ ts'ung² ná³
come from? } lí³ lái².*

I come from the } 我從園來 *Wo³ ts'ung² yuen²
garden. } lái².*

Where is he } 他從那裡來了 *T'á⁴ ts'ung² ná³
come from? } lí³ lái² liáu³.*

He is come from } 他從戲館裡來了 *T'á⁴ ts'ung² hí⁴
the theatre. } kuan³ lí³ lái²
liáu³.*

Whence has she } 他從那裡來了 *T'á⁴ ts'ung² ná³
come? } lí³ lái² liáu³.*

She has come } 他從鄉下來了 *T'á⁴ ts'ung²
from the } hiáng⁴ hiá⁴
country. } lái² liáu³.*

Whence have } 他們從那裡來的 *T'á⁴ mun² ts'ung²
they come? } ná³ lí³ lái² tih³.*

To give back. } 還, 還回 *Huán², huán²
To return. } hui².*

Does he give you } 他還回你的書麼 *T'á⁴ hui² hui²
back your book? } ní³ tih³ shú⁴ mo³.
Does he return }
you your book? }*

⁴ 了 liáu³ could here be replaced by 的 tih³, which then would lose its prepositional meaning and would answer to the English syllable *ed* in the past participle of regular English verbs.

He gives it me back.
He returns it to me. 他還給我 *T'á¹ huán² kih⁵ wo³.*

Has she given you back your letters? 他還回了你的書信麼 *T'á¹ huán² hwui² liáu³ ní³ tih⁵ shu¹ sin⁴ mo³.*

She has given me them back. 他把那些還了我 *T'á¹ pǎ³ ná⁴ sié¹ huán² liáu³ wo³.*

Has your sister already commenced her exercises? 你姐妹已經起頭做習課麼 *Ní³ tsié³ mei⁴ í³ king¹ k'í³ t'au² tso⁴ sih² k'o⁴ mo³.*

Not yet. 未曾 *Wí⁴ ts'ang².*

She has not yet commenced them. 他還未曾起頭做 *T'á¹ huán² wí⁴ ts'ang² k'í³ t'au² tso⁴.*

Have you already studied your lesson? 你已經讀了你的工課麼 *Ní³ í³ king¹ tuh⁵ liáu³ ní³ tih⁵ kung¹ k'o⁴ mo³.*

I have not yet studied it. 我未曾讀了呢 *Wo³ wí⁴ ts'ang² tuh⁵ liáu³ ní².*

⁵呢 ní², so often found at the end of phrases, in the spoken language, is an *enclitic* and need not be translated, as it in no way effects the meaning of the phrase and is only added to make the sound harmonious to the Chinese ear.

EXERCISE XCIX.

What must I do? You must buy a good book. What is your sister to do? She must write a letter. To whom must she write? She must write to her aunt. What is my brother to do? He must stay still. What are we to do? You must study. Must you work much in order to learn English? I must work much to learn it. Why must I go to market? You must go there to buy some meat and wine. Must I go any where? You must go into the garden. Must I send for any thing? You must send for some beer. May I write an exercise? You may write one (*or*: you may). What must I do? You must write a note. To whom must I write a note? You must write one to your friend. Is it necessary to go to the market? It is not necessary to go there. What must you buy? I must buy some beef and mutton. Must I go for some cheese? You must go for some. Am I to go to the ball? You must go there. When must I go there? You must go there this evening. Must I go for the physician? You must go for him. What must be done to learn German? It is necessary to study a great deal. Is it necessary to study a great deal to learn Arabic? It is necessary to study a great deal. How much is that hat worth? It is worth fifteen shillings. Do you want any stockings? I want some. How much are those stockings worth? They are worth three shillings. Is that all you want? That is all. Do you not want any gloves? I do not want any. Do you want much money? I want a great deal. How much must you have? I must have four pounds. How much does your sister want? She wants but six pence. Does she not want more? She does not want more. Does your brother want more? He does not want so much as I. What do you want? I want money and shoes. Have you now what you want? I have what I want. Has your mother what she wants? She has what she wants. Has your friend

what he wants? He has not what he wants. What does he want? He wants some paper, pens, ink, and money. Is that all he wants? That is all.

EXERCISE C.

What do you want, Sir? I want some cloth. How much is that gun worth? It is not worth much. Do you wish to sell your horse? I wish to sell it. How much is it worth? It is worth sixty pounds. Do you wish to buy it? I have bought one already. Does your father intend to buy a horse? He intends to buy one, but not yours. Is your servant as good as mine? He is better than yours. Are you as good as your brother? He is better than I. Is your sister as good as you? She is better than I. Are we as good as our sisters? We are better than they. Is your watch worth as much as mine? It is not worth so much. Why is it not worth so much as mine? Because it is not so fine as yours. Has your little daughter received a present? She has received several. From whom has she received some? She has received some from my mother and from yours. Have you received any presents? I have received some. What presents have you received? I have received fine presents. Do you come from the garden? I do not come from the garden, but from the theatre. Where are you going? I am going to the garden. Whence does the Scotchman come? He comes from the garden. Whence does your aunt come? She comes from the shop. Does she come from the shop from which you come? She does not come from the same. From which shop does she come? She comes from that of our old merchant (*or*: from our old merchant's). Whence does your young lady come? She comes from the play. How much may that carriage be worth? It may be worth a hundred pounds. Is this watch worth as much as that? It is worth more. How much is my house worth? It is worth as much as my father's. Are your gloves worth as much as those of the French? They are not worth so much. How much is that umbrella worth?



VOCABULAIRE DES INDIENS

DE LA

VALLÉE DE NAPA ET DU CLEAR LAKE

CALIFORNIE

RÉDIGÉ EN 1851

PAR

FRANCIS BERTON

Prononcez les mots de ce vocabulaire tels qu'ils sont écrits avec un accent guttural.

A.		Allons,	<i>Ichacaloalti.</i>
		Aujourd'hui,	<i>Epaninta.</i>
Apporte,	<i>Leola.</i>	Au-dessus,	<i>Muit.</i>
Apporter,	<i>Leolacta.</i>	Au-dessous,	<i>Onpi.</i>
Arbre,	<i>Tchaterholl.</i>	Acheter,	<i>Enmenta.</i>

NOTE.— Ce précieux vocabulaire a été recueilli par M. Berton, consul suisse à San-Francisco, qui, établi depuis trente ans environ en Californie, a eu souvent des rapports avec les Indiens habitants de cette contrée. Cette race étant près de disparaître*, M. Berton a pensé qu'il y aurait de l'intérêt à conserver quelques traces de son langage, d'autant plus que certains faits autorisent à croire à l'existence d'une parenté entre ces populations et des Chinois ou Japonais qui, à une époque inconnue, se seraient établis sur ces côtes.

M. Berton, qui conserve toujours un vif attachement pour Genève sa patrie, a remis ce manuscrit à un de ses amis, espérant qu'il se trouverait un jour ou l'autre, parmi ses concitoyens, quelque amateur de linguistique pour qui ces pages auraient de l'intérêt.

Aussi, étant donné l'origine touranienne de cet idiome, nous nous faisons un plaisir de lui donner l'hospitalité dans notre *Revue* consacrée à l'étude de cette grande famille qui a étendu ses ramifications bien au-delà de l'Etrême-Orient.

* A la date du 31 octobre 1879, M. Berton dit qu'ils avaient entièrement disparu.

Arc,	<i>Lucma.</i>	Couteau,	<i>Ouci.</i>
Assez, beaucoup,	<i>Coti.</i>	Ciel,	<i>Muit.</i>
Avec,	<i>Tchouti.</i>	Chaud,	<i>Anaouti.</i>
Argent,	<i>Lul.</i>	Cousin,	} Voir frère.
Argent blanc,	<i>Lulkahil.</i>	Cousine,	
Année,	<i>Homa.</i>	Cuire,	<i>Tsiquti.</i>
Allumer,	<i>Coutai.</i>	Cuir,	<i>Paia.</i>
Attends,	<i>Atchicota.</i>	Chapeau,	<i>Apounekmai.</i>
		Chevile, clou,	<i>Tarougoun.</i>
	B.	Corbeau,	<i>Ka.</i>
Boire,	<i>Ouké.</i>	Chemin,	<i>Mitz.</i>
Barbe,	<i>Naoutou.</i>	Chenille,	<i>Oloto.</i>
Bouche,	<i>Nan.</i>	Casser,	<i>Tchiletai.</i>
Bras,	<i>Laka.</i>	Couverture,	<i>Tchiché.</i>
Blanc (homme),	<i>Kanekahil.</i>	Coq,	(Comme l'espagnol.)
Bois,	<i>Höll.</i>	Chanter,	<i>Taimi.</i>
Beaucoup,	<i>Coti.</i>	Courir,	<i>Kouair.</i>
Blanc,	<i>Kahil.</i>	Cheval,	(Comme l'espagnol.)
Bateau,	<i>Kehié.</i>		
Bon,	<i>Tchioné.</i>		D.
Bonjour,	<i>Onintatchioné.</i>	Dents,	<i>Tchiats.</i>
Bonsoir,	{ <i>Onchoumi-</i> <i>tchioné.</i>	Demain,	<i>Kéoui.</i>
Bonne nuit,	<i>Unhoutchichioné.</i>	Danser,	<i>Anlolmi.</i>
Bâton,	<i>Höll.</i>	Dimanche,	<i>Poukoul.</i>
	C.	Dormir,	<i>Moukela.</i>
Coupe (verre),	<i>Olott.</i>	Dormant, en- dormi,	{ <i>Intoki.</i>
Chien,	<i>Aiouta.</i>	Diabie,	<i>Lahi.</i>
Cheveux,	<i>Thol.</i>		
Cuisse,	<i>Tschaa.</i>		E.
Couper,	<i>Koutchai.</i>	Eau,	<i>Mui.</i>
Capitaine,	<i>Kanitetschoumai.</i>	Eau-de-vie,	<i>Muichata.</i>
Compagnon,	<i>Noqué.</i>	Est à l'est,	<i>Helep.</i>
		Épouse,	<i>Immichi.</i>

F.

Feu,	<i>Hèl.</i>
Femme,	<i>Potchis.</i>
Femme vieille,	<i>Chounou.</i>
Fille,	<i>Tchalas.</i>
Farine,	<i>Anouan.</i>
Front,	<i>Pitich.</i>
Flèche,	<i>Kéoua.</i>
Fusil (flèche de feu),	<i>Hèlkéoua.</i>
Froid,	<i>Tchatia.</i>
Très-froid,	<i>Onia tchatia.</i>
Frère aîné,	<i>Hèpé.</i>
Frère cadet,	<i>Iavela.</i>
Fandango,	<i>Lolich.</i>
Fils,	<i>Eché.</i>
Fille,	<i>Hècapé.</i>
Fourmi,	<i>Olotci.</i>
Faire,	<i>Mesti.</i>
Fumer,	<i>Pohesi.</i>

G.

Grand (homme),	<i>Tchaé.</i>
Grand (chose),	<i>Moka.</i>
Genou,	<i>Taich.</i>

H.

Homme,	<i>Kaneo.</i>
Homme vieux,	<i>Cochòm.</i>
Homme jeune,	<i>Polai.</i>
Herbe,	<i>Tchiai.</i>
Hier,	<i>Choumi.</i>

I. J.

Jeter,	<i>Titchaiti.</i>
Ici,	<i>Héta.</i>
Jambe,	<i>Ouitsi.</i>
Jour,	<i>Hinta.</i>
Il, lui,	<i>Mai.</i>
Jeudi,	<i>Taoualholà.</i>
Je,	<i>Ii.</i>

L.

Lune,	<i>Outchihin.</i>
Lave (impératif),	<i>Colai.</i>
Laver,	<i>Colenti.</i>
Lui,	<i>Mai.</i>
Laço,	<i>Leouma.</i>
Labourer,	<i>Omahelai.</i>
Lundi,	<i>Taoualmanoua.</i>
Lait,	<i>Ouyé.</i>
Lit,	<i>Thesma.</i>

M. N.

Maison,	<i>Tchouia.</i>
Manger,	<i>Pai.</i>
Menton,	<i>Nacountai.</i>
Main,	<i>Mò.</i>
Nez,	<i>Chima.</i>
Nord,	<i>Mouti.</i>
Nègre,	<i>Kanitsouai.</i>
Moi,	<i>Ii.</i>
Nuit,	<i>Outchi.</i>
Montagne,	<i>Holma.</i>
Mourir,	<i>Matchoulatamé.</i>

Mère,	<i>Nà.</i>
Monstre,	<i>Tséou.</i>
Noir,	<i>Tsouai.</i>
Mardi,	<i>Taoualopi.</i>
Mercredi,	<i>Taoualpoka.</i>
Nécessaire,	<i>Atchomé.</i>
Mois,	<i>Outchihin.</i>
Neuf, neuve,	<i>Chitz.</i>
Non,	<i>Oòh.</i>
Nager,	<i>Muicheli.</i>
Mari,	<i>Oou.</i>
Se marier,	<i>Michenoka.</i>
Malade,	<i>Tchapàhmé.</i>
Mal,	<i>Tchapàhmé.</i>
Miroir,	<i>Maipeckma.</i>
Mouche,	<i>Tsiou.</i>
Maitre,	<i>Tsalaahatich.</i>

O.

Oreille,	<i>Toéma.</i>
Ongle,	<i>Pitchous.</i>
Ouest,	<i>Ouita.</i>
Où,	<i>Ita.</i>
Oncle,	<i>Tà.</i>
Oiseau,	<i>Tcéquima.</i>
Or,	<i>Elephnoui.</i>
Oui,	<i>Aòh.</i>

P. Q.

Prendre,	<i>Ouiali.</i>
Pain,	<i>Chawo.</i>
Pinoli, farine de maïs,	<i>Wate.</i>
Pied,	<i>Pò.</i>

Petit,	<i>Coutchin.</i>
Peu,	<i>Cutché.</i>
Pistolet,	<i>Helkéouacou- tchin.</i>
Pipe,	<i>Lutchelùl.</i>
Père,	<i>Aia.</i>
Poisson,	<i>Éou.</i>
Puce,	<i>Tschoté.</i>
Pou,	<i>Hé.</i>
Paresseux,	<i>Tchoiaï.</i>
Pourquoi,	<i>Tayeo.</i>
Pas, aucun,	<i>Laki.</i>
Pique-bois,	<i>Patiaha.</i>
Pont,	<i>Holnatma.</i>
Pêcher,	<i>Eoumuilachi.</i>
Porte,	<i>Tchéanan.</i>
Pluie,	<i>Mak.</i>
Pleut (il),	<i>Mak-chah.</i>
Combien,	<i>Ikali.</i>
Quand,	<i>Ichalio.</i>
Peur,	<i>Unché.</i>
Pantalon,	<i>Taquimanoma.</i>
Pierre,	<i>Lell.</i>
Pierre grande, rocher,	<i>Lellcotomela.</i>

R.

Rivière,	<i>Pilma.</i>
Rocher,	<i>Lellcotomela.</i>
Rouge,	<i>Tsipai.</i>
Regarde,	<i>Pechla.</i>

S.

Sel,	<i>Tchoumé.</i>
Soleil,	<i>Hin.</i>

Sud,	<i>Ouen.</i>
Sœur aînée,	<i>Hetsé.</i>
Sœur cadette,	<i>Iapé.</i>
Semences,	<i>Tshan.</i>
Samedi,	(Comme l'espagnol.)
Serpent.	<i>Anakota.</i>
Soulier,	<i>Tsapai.</i>

T.

Tirer,	<i>Tchaèce.</i>
Toi, tu,	<i>Mi.</i>
Terre,	<i>Tshò.</i>
Tabac,	<i>Lùtche.</i>
Tante,	<i>Pò.</i>
Travailler,	<i>Tchoutèma.</i>
Tonnerre,	<i>Layaka.</i>
Tête,	<i>Hòd.</i>
Tomber,	<i>Tatchooki.</i>

V.

Verre, coupe,	<i>Olott.</i>
Viande,	<i>Kèchioum.</i>
Viens,	<i>Tetcho.</i>
Veux-tu,	<i>Minoetschocé.</i>
Vas,	<i>Houma.</i>
Vert,	<i>Tetchochai.</i>
Vendredi,	<i>Taoualkata.</i>
Ville,	<i>Noma.</i>
Vent,	<i>Chiouich.</i>
Veux (je),	<i>Aiouetchocé.</i>
Vient (il),	<i>Tchoomé.</i>
Voir,	<i>Moutchoachta.</i>
Voleur,	<i>Nououkali.</i>
Vendre,	<i>Thaiché.</i>
Vêtement,	<i>Pateki.</i>

Y.

Yeux,	<i>Outsoul.</i>
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NOMBRES

Un,	<i>Paoua.</i>
Deux,	<i>Opi.</i>
Trois,	<i>Poka.</i>
Quatre,	<i>Hola.</i>
Cinq,	<i>Kata.</i>
Six,	<i>Patenok.</i>
Sept,	<i>Opetenok.</i>

Huit,	<i>Opehan.</i>
Neuf,	<i>Paoualak.</i>
Dix,	<i>Mouhaich.</i>
Onze,	{ <i>Mouhaich</i> <i>paoualouen.</i>
Douze,	{ <i>Mouhaich</i> <i>opclouen.</i>

Treize,	<i>Mouhaich</i> <i>pokalouen.</i>	Dix-neuf,	<i>Mouhaich</i> <i>paonalaklouen.</i>
Quatorze,	<i>Mouhaich</i> <i>holalouen.</i>	Vingt,	<i>Opehòll.</i>
Quinze,	<i>Mouhaich</i> <i>katalouen.</i>	Trente,	<i>Pokahòll.</i>
Seize,	<i>Mouhaich</i> <i>patenoklouen.</i>	Quarante,	<i>Holahòll.</i>
Dix-sept,	<i>Mouhaich</i> <i>opetenoklouen.</i>	Cinquante,	<i>Katahòll.</i>
Dix-huit,	<i>Mouhaich</i> <i>opehanlouen.</i>	Soixante,	<i>Patenokhòll.</i>
		Septante,	<i>Opetenokhòll.</i>
		Quatre-vingt,	<i>Opehanhòll.</i>
		Nonante,	<i>Paoualakhòll.</i>
		Cent ¹ ,	<i>Mouhaichhòll.</i>

EXEMPLES DE NOMBRES

Quarante-cinq,	<i>Holahòll katalaouen.</i>
Soixante-trois,	<i>Patenokhòll pokalaouen.</i>
Cinquante-six,	<i>Katahòll patenoklouen.</i>
Septante-sept,	<i>Opetenokhòll opetenoklouen.</i>
Vingt-cinq,	<i>Opehòll katalouen.</i>
Quatre-vingt-deux,	<i>Opehanhòll opilouen.</i>
Vingt-huit,	<i>Opehòll opehanlouen.</i>
Trente-neuf,	<i>Pokahòll paoualaklouen.</i>
Nonante-trois,	<i>Paoualakhòll pokalouen.</i>
Trente et un,	<i>Pokahòll paoualouen.</i>
Septante-quatre,	<i>Opetenokhòll holalouen.</i>

¹ Ils ne comptent pas au-dessus.

EXEMPLES DE PHRASES

Apporte de l'eau.	<i>Mui leola.</i>
Il est allé chercher de l'eau.	<i>Mui leolacta.</i>
Viens boire de l'eau-de-vie, garçon.	<i>Tetcho mui chata ouke polai.</i>
C'est bon.	<i>Tchi ouiké.</i>
La maison est au-dessous de l'arbre (chêne). }	<i>Tchaterhóll onpi tchouia.</i>
Fais du feu.	<i>Hèle coutai.</i>
Tu en as assez.	<i>Mi coti nouqué.</i>
Tu ne vas pas te laver à la ri- vière aujourd'hui. }	<i>Mi épaninta pilma colenti.</i>
Cet homme est mort.	<i>Kaneo matchoulatamé.</i>
Je vais mourir.	<i>Ii ammatchoulatechi.</i>
C'est mal.	<i>Tchapahmé.</i>
Où vas-tu ?	<i>Éoumitchoé ?</i>
Je ne sais pas.	<i>Nahai.</i>
Que veux-tu ?	<i>Talmikalachinta ?</i>
Que fais-tu ?	<i>Talmikalamesi ?</i>
Je m'en vais.	<i>Ii amahouethesi.</i>
Qu'est-ce que c'est ?	<i>Talhai.</i>
Le capitaine blanc vient au- jourd'hui. }	<i>Kanitetschoumai kanekahil tchoo- mé épaninta.</i>
Je vais demain à Sonoma.	<i>Ké'honi atchoome Sonoma.</i>
Tu as peur de cet homme.	<i>Mi unché kaneo.</i>
Je vais voir ma femme (rapports intimes avec une femme). }	<i>Immichì ammoutchoachi onaouti.</i>
Je vais fumer un peu.	<i>Apohesi lutche kutchuntai.</i>
Il est très-voleur.	<i>Mai nanoukali.</i>
Veux-tu voler ?	<i>Talminoutai ?</i>
Donne-moi du pain.	<i>Chayyo mesi.</i>

Donne-moi de la viande.

Kechium mesi.

Vas me chercher du sel,

Houma tchoumé leola.

Je n'en veux pas,

Laki aionethocé.

Veux-tu deux pistolets?

Opi hèlekèona coutchin onetchocé?

Viens, voilà un vêtement neuf.

Tetcho hêta chitz pateki.

Allons manger de la farine à
la maison. }

Ichacaloalti anouan pai tchonia.

Vas tuer le chien avec ton arc. }

*Houma aioutaï tchaèce tchouti
lucma.*

It is not worth much. Does your sister go to England this year? I do not know, but it may be. May I go to my aunt's? You may go there, but you must not stay there too long.

EXERCISE CL.

Whither am I to go? You may go to England. How far must I go? You may go as far as London. Has your father answered the captain's letter? He has answered it. Which letters has your mother answered? She has answered those of her friends. Has your servant beaten the horses? He has beaten them. Why has he beaten the dogs? He has beaten them, because they have made much noise. Which exercises has your little brother written? He has written the hundredth and hundred and first. Have our neighbour's boys given you back your books? They have given me them back. When did they give you them back? They gave me them back this morning. Have your sisters commenced their letters? They have commenced them. Have you received your notes? We have not yet received them. Have you what you want? We have not what we want. What do you want? We want a fine castle, fine horses, several servants, and much money. Is that all you want? That is all we want. What must I do? You must write. To whom must I write? You must write to your father. Where is he? He is in America. Have you been to school to-day? I have been there (*or*: I have). Have you been obliged to read? I have been obliged to read, write, and speak. Have you been obliged to do exercises? I have been obliged to do some. How many exercises have you been obliged to do? I have been obliged to do three. Why has your father not bought that merchant's knife? He has not bought it, because he does not want it. Do you buy that watch? I do not buy it, because it is worth nothing.

THIRTY-FOURTH LESSON.

第三十四課 *Ti⁴ sán⁴ shih⁵ sz⁴ k'o⁴.*

Obs. 120. — As we have repeatedly had occasion to point out, the same character may be employed to represent various parts of speech. Thus the *infinitive* and *present participle* have the same form, and can only be distinguished by the sense of the phrase or sentence in which they occur.

To call.	{	叫	<i>Kiáu⁴.</i>
Calling.			
To love.	{	愛	<i>Ngái⁴.</i>
Loving.			
To trot.	{	跑花蹄	<i>P'áu⁴ hwá⁴ t'í³.</i>
Trotting.			
To prefer.	{	寧要	<i>Ning² yáu⁴.</i>
Preferring.			
To omit.	{	遺漏, 缺	<i>Y² lau⁴, kiueh⁵.</i>
Omitting.			
To solicit.	{	懇求	<i>K'au³ k'íu².</i>
Soliciting.			
To die.	{	死	<i>Sz³.</i>
Dying.			

To tie. Tying.	{ 綑	<i>K'un³.</i>
To try. Trying.	{ 試	<i>Shi⁴.</i>
To play. Playing.	{ 玩耍	<i>Wán² shā³.</i>
After.	後來	<i>Hau⁴ lái².</i>
After having spoken.	說了之後	<i>Shwōh⁵ liáu³ chí⁴ hau⁴.</i>
After having sold his horse.	賣了他的馬之後	<i>Mái⁴ liáu³ t'á⁴ tíh⁵ mǎ³ chí⁴ hau⁴.</i>
After having been there.	去了那裡之後	<i>K'ü⁴ liáu³ nā⁴ lí³ chí⁴ hau⁴.</i>
After cutting the meat.	切肉之後	<i>Ts'ieh⁵ juh⁵ chí⁴ hau⁴.</i>
After reading.	念之後	<i>Nien⁴ chí⁴ hau⁴.</i>
The singing.	唱	<i>Ch'áng⁴.</i>
The reading.	念	<i>Nien⁴.</i>
The eating and drinking.	{ 吃與喝	<i>K'ih⁵ yü³ hōh⁵.</i>
	{ 吃喝	<i>K'ih⁵ hōh⁵.</i>

¹ The preposition, or more correctly speaking *post-position*, 後 *hau⁴* is always placed after the word or phrase which it governs.

² The copulatives need not be repeated in Chinese, when the proximity of the words to be joined indicates their connexion with sufficient clearness.

Obs. 121. — 著 ⁴⁴choh⁵ helps to convert the infinitive of verbs into the present participle, and answers in some degree to the participial ending *ing* in English. The order of words in Chinese for such phrases as, *the man eats while running*, is *the man running eats*, and therefore the present participle becomes an adjective qualifying the subject.

The man eats while running.	人跑著吃	Jin ² p'ai ³ choh ⁵ k'ih ⁵ .
I correct while reading.	我念著改	Wo ³ nien ⁴ choh ⁵ kai ³ .
I question while speaking.	我說著問	Wo ³ shwoh ⁵ choh ⁵ wan ⁴ .
You speak while answering me.	你說著回答我	Ni ³ shwoh ⁵ choh ⁵ hwui ² tah ⁵ wo ³ .
What are you thinking of?	你想什麼	Ni ³ siang ³ shih ⁵ mo ³ .
Where is she going?	他往那裡去	T'a ⁴ wang ³ na ⁴ li ³ k'ü ⁴ .
I see her coming.	我看他來	Wo ³ k'an ⁴ t'a ⁴ lai ² .
To dine.	吃晚飯	K'ih ⁵ wan ³ fan ⁴ .
The dinner.	晚飯	Wan ³ fan ⁴ .
To breakfast.	吃早飯	K'ih ⁵ tsau ³ fan ⁴ .
The breakfast.	早飯	Tsau ³ fan ⁴ .

To sup.	吃夜餐	<i>K'ih⁵ yé⁴ ts'án⁴.</i>
To eat supper.		
The supper.	夜餐	<i>Yé⁴ ts'án⁴.</i>
After me.	我之後	<i>Wo³ chí⁴ hau⁴.</i>
After him.	他之後	<i>T'á⁴ chí⁴ hau⁴.</i>
After her.		
After my mother.	我母之後	<i>Wo³ mǔ³ chí⁴ hau⁴.</i>
Have you dined late?	你吃晚飯遲麼	<i>Ní³ k'ih⁵ wán³ fán⁴ ch'í⁵ mo³.</i>
I have dined earlier than you.	我吃晚飯比你早	<i>Wo³ k'ih⁵ wán³ fán⁴ p'í³ ní³ tsáu³.</i>
She has breakfasted early.	他早飯吃 ³ 得早	<i>Tá⁴ tsáu³ fán⁴ k'ih⁵ teh⁵ tsáu³.</i>
You have supped late.	⁴ 你的夜餐吃得遲	<i>Ní³ tih⁵ yé⁴ ts'án⁴ k'ih⁵ teh⁵ ch'í⁵.</i>

OBS. 122. — The verb 給 *kih⁵*, 'to give', or 'to pay for' takes two accusatives after it—the thing sold, and the money paid for it, both being acted upon by the verb to pay. The person becomes the possessor of what is paid him, and is therefore placed in the genitive. To pay the tailor for the coat becomes therefore *to pay tailor's* (genitive) *coat money* (accusative).

³ 得 *teh⁵* need not absolutely be expressed in phrases like this.

⁴ Literally, *your supper eating attains lateness.*

To pay a man for a horse. 給一個人一馬的錢 *Kih⁵ yih⁵ ko⁴ jin² yih⁵ mā³ tih⁵ ts'ien².*

To pay the tailor for the coat. 給裁縫的衣服錢 *Kih⁵ ts'ai² fung² tih⁵ í¹ fuh⁵ ts'ien².*

To pay the butcher for the meat. 給屠戶的肉錢 *Kih⁵ t'ü⁵ hü⁴ tih⁵ juh⁵ ts'ien².*

Do you pay the shoemaker for the boots? 你給鞋匠的靴子錢麼 *Ní³ kih⁵ hiái² tsiáng⁴ tih⁵ hiueh¹ tsz³ ts'ien² mo³.*

Obs. 123. — When the object paid for is alluded to in the subsequent phrase or sentence by a pronoun in English, as *for it, for him, for her, for them, for this, for that, for these*, etc., such pronouns are omitted in Chinese.

I pay him for them. 我給他 *Wo³ kih⁵ t'á¹.*

Does he pay you for the gun? 他給你鎗錢麼 *T'á¹ kih⁵ ní³ ts'iang⁴ ts'ien² mo³.*

He pays me for it. 他給我呢 *T'á¹ kih⁵ wo³ ní².*

Has he paid you for the table? 他給你桌子錢了麼 *T'á¹ kih⁵ ní³ choh⁵ tsz³ ts'ien² liáu³ mo³.*

He has paid me for it. 他給我了 *T'á¹ kih⁵ wo³ liáu³.*

Obs. 124. — 還 *hwán²*, is an other verb for *to pay*, and is employed when the mode of payment is not expressed as, *I pay what I owe*.

I pay what I
owe.

我還我欠的

*Wo³ hwán² wo³
k'ien⁴ tih⁵.*

Obs. 125. — *To ask for* is rendered by 問 *wan⁴*, or more particularly by 要 *yáu⁴*, both of which govern the object demanded in the accusative, and the person to whom the request is made in the dative, preceded by 向 *hiáng⁴*, 'to', 'towards', 向 *hiáng⁴* and its object, both preceding the verb 問 *wan⁴*, or 要 *yáu⁴*.

To ask for.

問, 要

Wan⁴, yáu⁴.

To ask a man for
some money.

向一個人問錢

*Hiáng⁴ yih⁵ ko⁴
jin² wan⁴ ts'ien².*

I ask my father
for some money.

我向我父親問錢

*Wo³ hiáng⁴ wo³
fu⁴ ts'in⁴ wan⁴
ts'ien².*

Do you ask me
for your pen?

你向我要你的筆
麼

*Ní³ hiáng⁴ wo³
yáu⁴ ní³ tih⁵
pih⁵ mo³.*

I ask you for it.

我向你呢
我求向你呢

*Wo³ hiáng⁴ ní³
yáu⁴ ní².
Wo³ k'ui² hiáng⁴
ní³ yáu⁴ ní².*

- To ask him for it. 向他問那個
To ask her for it. *Hiang⁴ t'a¹ wan⁴
na⁴ ko⁴.*
- To ask him for them. 向他問那些
To ask her for them. *Hiang⁴ t'a¹ wan⁴
na⁴ sié⁴.
Hiang⁴ t'a¹ wan⁴
t'a¹ mun².*
- Do you ask my mother for the letter? 你向我母親問信麼
*Ni³ hiang⁴ wo³
mū³ ts'in¹ wan¹
sin⁴ mo³.*
- I ask her for it. 我向他問呢
*Wo³ hiang⁴ t'a¹
wan⁴ nī².*
- I do not ask her for it. 我不向他問
*Wo³ puh⁵ hiang⁴
t'a¹ wan⁴.*
- Have you paid the tailor? 你給裁縫錢了麼
*Ni³ kih⁵ ts'ai²
fung² ts'ien²
liáu³ mo³.*
- I have paid him. 我給了他
*Wo³ kih⁵ liáu³
t'a¹.*
- Has he paid the shoemaker? 他給了鞋匠錢麼
*T'a¹ kih⁵ liáu³
hiái² tsiang⁴
ts'ien² mo³.*
- He has not paid him yet. 他未曾給他呢
*T'a¹ wí⁴ ts'ang²
kih⁵ t'a¹ nī².*
- What do you ask me for? 你問我什麼
*Ni³ wan⁴ wo³
shih⁵ mo³.*
- I ask you for nothing. 我不問你什麼
*Wo³ puh⁵ wan⁴
ni³ shih⁵ mo³.*

How is the weather? }
What kind of weather is it? } ⁵ 什麼天氣 *Shih⁵ mo³ t'ien⁴ k'í⁴.*

It is fine weather at present. 如今天氣好 *Jú² kin⁴ t'ien⁴ k'í⁴ háu³.*

How was the weather yesterday? }
What kind of weather was it yesterday? } 昨日什麼天氣 *Tsoh⁵ jih⁵ shih⁵ mo³ t'ien⁴ k'í⁴.*

Was it fine weather yesterday? 昨日天氣好麼 *Tsoh⁵ jih⁵ t'ien⁴ k'í⁴ háu³ mo³.*

It was bad weather yesterday. 昨日天氣不好 *Tsoh⁵ jih⁵ t'ien⁴ k'í⁴ puh⁵ háu³.*

It is fine weather this morning. 今早好天氣 *Kin⁴ ts'áu³ háu³ t'ien⁴ k'í⁴.*

Is it warm? (天氣熱麼, 熱麼) *T'ien⁴ k'í⁴ jeh⁵ mo³, jeh⁵ mo³.*

It is warm. 天熱, 氣熱 *T'ien⁴ jeh⁵, k'í⁴ jeh⁵.*

It is very warm. 天氣甚熱 *T'ien⁴ k'í⁴ shin⁴ jeh⁵.*

It is cold. 天氣冷 *T'ien⁴ k'í⁴ lang³.*

⁵ Literally, *what heaven breath?*

It is very cold. 天氣狠冷 *T'ien⁴ k'í⁴ han³ lang³.*

It is neither warm nor cold. 天氣不熱不冷 *T'ien⁴ k'í⁴ puh³ jeh³ puh³ lang³.*

It is wet.
It is damp.
The weather is wet.
The weather is damp. } 發潮 *Fah⁵ ch'áu².*

It is hot.
The weather is hot. } 天氣好熱 *T'ien⁴ k'í⁴ hāu³ jeh⁵.*

It is sultry.
The weather is sultry. } 天氣閉翳 *T'ien⁴ k'í⁴ pi⁴ í⁴.*

It is dry.
The weather is dry. } 天氣旱 *T'ien⁴ k'í⁴ han⁴.*

Is the weather damp? 發潮麼 *Fah⁵ ch'áu² mo³.*

It is not damp. 不潮 *Puh⁵ ch'áu².*

It is dry weather. 天氣旱 *T'ien⁴ k'í⁴ han⁴.*

The weather is too dry. 天氣太旱 *T'ien⁴ k'í⁴ t'ai⁴ han⁴.*

Dark. 陰 *Yin⁴.*

Obscure. 昏 *Hwan⁴.*

Dusky. Gloomy. Dark.	} 黑暗, 黑	<i>Heh⁵ ngán⁴, heh⁵.</i>
Clear.	明	<i>Ming².</i>
Light.	明	<i>Ming².</i>
It is dark in your shop.	你的舖子裡黑暗	<i>Ní³ tih⁵ p'ü⁴ tsz³ lí³ heh⁵ ngán⁴.</i>
Is it dark in his garret?	他房頂上黑麼	<i>T'á⁴ fáng² t'ing³ shāng⁴ heh⁵ mo³.</i>
It is dark there. It is dark in it.	} 那裡發黑	<i>Ná⁴ lí³ fāh⁵ heh⁵.</i>
The moonlight. The moonshine.	} 月光	<i>Yueh⁵ kwáng¹.</i>
The sun.	日, 日頭, 太陽	<i>Jih⁵, jih⁵ t'au², t'ái⁴ yáng².</i>
The moon.	⁶ 月, 月頭, 太陰	<i>Yueh⁵, yueh⁵ t'au², t'ái⁴ yin⁴.</i>
It is moonlight.	發月光	<i>Fah⁵ yueh⁵ kwáng¹.</i>
We have too much sun.	日光太大	<i>Jih⁵ kwáng¹ t'ái⁴ tá⁴.</i>
To seek some one. To look for some one.	} 找尋人	<i>Cháu³ ts'in² jin²</i>

⁶月 yueh⁵, besides moon also signifies month.

Are you looking for any one?	你找人麼	<i>Ní³ chāu³ jīn³ mó³.</i>
Whom are you looking for?	你尋誰	<i>Ní³ ts'in² shuē².</i>
I am looking for a brother of mine.	我尋我一个弟兄	<i>Wó³ ts'in² wó³ yih⁵ kó⁴ tī⁴ hiung⁴.</i>
A sister of mine.	我的一位姐妹	<i>Wó³ tih⁵ yih⁵ wei¹ tsiē³ mei¹.</i>
A cousin of yours.	你的一位表兄	<i>Ní³ tih⁵ yih⁵ wei¹ piāu³ hiung⁴.</i>
A friend of ours.	我們的一位朋友	<i>Wó³ mun² tih⁵ yih⁵ wei⁴ p'áng² yū³.</i>
A neighbour of theirs.	他們的一位隣舍	<i>T'a⁴ mun² tih⁵ yih⁵ wei⁴ lín² shié³.</i>
A relation of his.	他的一位親戚	<i>T'ā⁴ tih⁵ yih⁵ wei¹ ts'in⁴ ts'ih⁵.</i>
A relation of hers.		
My relation.	我的親戚	<i>Wó³ tih⁵ ts'in⁴ ts'ih⁵.</i>
The parents (fat- her and mother).	父母	<i>Fú⁴ mǔ³.</i>
To try.	試	<i>Shí⁴.</i>
He tries to see you.	他試著看你	<i>T'ā⁴ shí⁴ choh⁵ k'an⁴ nī³.</i>

⁷ Literally, mine a sister.

Does he try to
see me?

他試著看我麼

T'a⁴ shí⁴ choh⁵
k'an⁴ wo³ mo³.

He tries to see an
uncle of his.

他試著想看他的
一位伯父

T'a⁴ shí⁴ choh⁵
siang³ k'an⁴ t'a⁴
tih⁵ yih⁵ wei⁴
peh⁵ fu⁴.

She tries to see
an aunt of hers.

他試著想看他的
一位伯母

T'a⁴ shí⁴ choh⁵
siang³ k'an⁴ t'a⁴
tih⁵ yih⁵ wei⁴
peh⁵ mu³.

Will you try to
do that?

你要試作那個麼

Ni³ yáu⁴ shí⁴
tsoh⁵ ná⁴ ko⁴ mo³.

I have tried to
do it.

我試了做那個

Wo³ shí⁴ liáu³
tso⁴ ná⁴ ko⁴.

You must try to
do better.

你該當試一試做
更好

Ni³ kái⁴ táng⁴
shí⁴ yih⁵ shí⁴ tso⁴
kang⁴ háu³.

To hold.

拿著

Na² choh⁵.

Held.

拿著了

Ná² choh⁵ liáu³.

Do you hold my
stick?

你拿著我的棍子
麼

Ni³ ná² choh⁵ wo³
lih⁵ kwan⁴ tsz³
mo³.

I hold it.

我拿著呢

Wo³ ná² choh⁵ ni.

Who has held
my gloves?

誰拿著了我的手
套

Shwui² ná² choh⁵
liáu³ wo³ tih⁵
shau³ t'ao⁴.

To inquire after
some one.

問人, 訪問人, 尋
問人

Wan⁴ jin², fang³
wan⁴ jin², ts'in²
wan⁴ jin².

After whom do you inquire?	你訪問誰	<i>Ní³ fáng³ wan¹ shwui².</i>
I inquire after a friend of mine.	我尋問我的一個 朋友	<i>Wo³ ts'in² wan¹ wo³ tih³ yih³ ko¹ p'ang² yü³.</i>
They inquire after you.	尋問你	<i>Ts'in¹ wan⁴ ni³.</i>
Do they inquire after me?	訪問我麼	<i>Fáng³ wan⁴ wo³ mo³.</i>
Properly.	合理, 端正	<i>Hoh³ lí³, twán³ ching⁴.</i>
You write properly.	你寫的端正	<i>Ní³ sié³ tih³ twán¹ ching⁴.</i>
These men do their duty properly.	這些人合理滿他 們的本分	<i>Ché⁴ sié¹ jin² hoh³ lí³ mwán³ t'á¹ mun² tih³ pun³ fan⁴.</i>
The duty.	本分	<i>Pun³ fan⁴.</i>
The task.	工課	<i>Kung¹ k'o⁴.</i>
Have you done your task?	你作了你的工課 麼	<i>Ní³ tsoh³ liáu³ ní³ tih³ kung¹ k'o⁴ mo³.</i>
We have done it.	我們作了	<i>Wo³ mun² tsoh³ liáu³.</i>
A bottle of wine.	一瓶酒	<i>Yih³ p'ing² tsiú³.</i>
A cup of tea.	一杯茶	<i>Yih³ pei¹ ch'á².</i>

A piece of bread. 一塊饅頭

Yih⁵ kw'ái³

mwán² t'au².

A slice of meat. 一片肉

Yih⁵ p'ien⁴ juh⁵.

A glass of water. 一杯水

Yih⁵ pei¹ shwui³.

EXERCISE CII.

Who has broken my knife? I have broken it after cutting the meat. Has your son broken my steel pens? He has broken them after writing his letters. Have you paid the merchant for the wine after drinking it? I have paid for it after drinking it. What have you done after finishing your exercises? I have been to my cousin's to take her to the play. Has your sister gone to the theatre after supping? She has supped after going to the theatre. When did your aunt drink her tea? She drank it after dining. Has your boy broken my pencils? He has broken them after writing his notes. When did your sister break the cups? She broke them after drinking her coffee. Have you paid for the gun? I have paid for it. Has your uncle paid for the books? He has paid for them. Have I paid the tailor for the clothes? You have paid him for them. Has our brother paid the merchant for the horse? He has not yet paid him for it. Have our sisters paid for their gloves? They have paid for them (*or*: They have). Has your cousin already paid for her shoes? She has not yet paid for them. Does my father pay you what he owes you? He pays it me (*or*: He does). Do you pay what you owe? I pay what I owe (*or*: I do). Have you paid the baker? I have paid him (*or*: I have). Has your uncle paid the butcher for the beef? He has paid him for it (*or*: He has). Why does your neighbour not pay his shoemaker? Because he has no

money to pay him. What do you ask this man for? I ask him for some money. What does this boy ask me for? He asks you for some money. Do you ask me for any thing? I ask you for a shilling. Is that all you want? That is all I want. Do you not want more? I do not want more. Does your sister ask you for her bonnet? She asks me for it. Which man do you ask for money? I ask him for some whom you ask for some. Which merchants do you ask for gloves? I ask those for some who live in Regent-Street. What do you ask the baker for? I ask for some bread. Do you ask the butchers for some meat? I ask them for some. Does your little sister ask me for the pen? She asks you for it. Does she ask you for the book? She does not ask me for it. What have you asked the Frenchman for? I have asked him for my wooden gun. Has he given it you? He has given it me. Whom has your mother asked for sugar? She has asked the merchant for some. Whom does your sister pay for her shoes? She pays the shoemakers for them. Whom have you paid for the bread? We have paid the bakers for it.

EXERCISE CIII.

How is the weather? It is very fine weather. Was it fine weather yesterday? It was bad weather yesterday. How was the weather this morning? It was bad weather, but now it is fine weather. Is it warm? It is very warm. Is it not cold? It is not cold. Is it warm or cold? It is neither warm nor cold. Is it light in your counting-house? It is not light in it. Do you wish to work in mine? I wish to work in it. Is it light there? It is very light there. Why cannot your father work in his warehouse? He cannot work there, because it is too dark. Where is it too dark? In his warehouse. Is it light in that hole? It is dark there. Is the

weather dry? It is very dry. Is it damp? It is not damp; it is too dry. Is it moonlight? It is not moonlight, it is too damp. How old are you? I am not quite twelve years old. Do you already learn English? I do. Does your sister know German? She does not know it. Why does she not know it? Because she has not had time to learn it. Do you intend going to England this year? I do. Do you intend to stay there long? I intend to stay there during the summer. How long does your mother remain at home? Till twelve o'clock. What colour has your sister had her gloves dyed? She has had them dyed yellow. Have you already dined? Not yet. At what o'clock do you dine? I dine at half past six. At whose house do you dine? I dine at the house of a friend of mine. With whom do you intend to dine to-morrow? I intend to dine with a relation of mine. What have you eaten to day? We have eaten good bread, meat, and cakes. What have you drunk? We have drunk good wine, and excellent beer. Where does your aunt dine to-day? She dines at our house. At what o'clock does your mother sup? She sups at ten o'clock. Do you sup earlier than she? I sup later than she. Where are you going? I am going to a relation of mine in order to breakfast with him. Are you willing to hold my hat? I am willing to hold it. Who holds my gloves? My little boy holds them. Do you hold any thing? I hold your stick. Who has held my gun? Your servant has held it. What has he done after brushing my clothes? He has swept your room after brushing them.

EXERCISE CIV.

Will you try to speak? I will try. Has your little sister tried to do exercises? She has. Have you ever tried to make an umbrella? I have never tried to make one (*or*: I have never tried). Has your little niece ever tried to make a purse? She has never tried to

make one. Whom do you seek? I seek the woman who has sold me oysters. Does your relation seek any one? He seeks a friend of his. Whom do we seek? We seek a neighbour of yours. Whom do you seek? I seek a friend of mine. Do you seek a sister of mine? No, I seek one of mine. Have you tried to speak to my father? I have tried to speak to him. Have you tried to see your uncle? I have tried to see him. Have you been able to see him? I have not been able. Have you been able to see your friend's mother? I have not been able to see her. Has my mother received you? She has not received me. Has she received your sisters? She has received them. When did she receive them? She received them this morning. What have you done after studying your lesson? I have written my exercises after studying it. After whom do you inquire? I inquire after the shoemaker. Does this lady inquire after any body? She inquires after you. Do they inquire after you? They do. Do they inquire after me? They do not inquire after you, but after a brother of yours. Do you inquire after the physician? I inquire after him. What does your little boy ask for? He asks for a cake. Has he not yet breakfasted? He has breakfasted, but he is still hungry. What does your aunt ask for? She asks for a small piece of bread. What does the Russian ask for? He asks for a glass of wine. Has he not already drunk? He has already drunk, but he is still thirsty. What do your sisters ask for? The one asks for a cup of coffee, and the other for a cup of tea. How do I speak? You speak properly. How has my sister written her exercises? She has written them properly. How have your children done their tasks? They have done them well. Does this man do his duty? He always does it. Do these men do their duty? They always do it. Do you do your duty? I do what I can.

THIRTY-FIFTH LESSON.

第三十五課 *Tí⁴ sán⁴ shih⁵ wú³ k'o⁴.*

OBS. 126. — There is no special form for the imperfect in Chinese, the present infinitive being used when other words, contained in the phrase, explain with sufficient clearness the tense of the verb. Otherwise, the perfect form replaces it by the addition of 了 *liáu³*, or 過 *kwo⁴* to the infinitive. If however greater clearness is necessary, the form 那時 *ná⁴ shí²*, 'then' or 'at that time', is employed. When the phrase contains an adverb of time, as yesterday, last week, next year, the infinitive is used alone, as the adverb sufficiently expresses *time past, present* or *future*. The finer shades of meaning expressed in such locutions as; *I called, I did call, I was calling* are not recognised in Chinese. Ex.: *wo³ ná⁴ shí² kiáu⁴, I called, I did call, I was calling. Wo³ kiáu⁴ liáu³, I called, I did call, I was calling, I have called, I have been calling.*

I called.

我那時叫, 我叫了

*Wo³ ná⁴ shí²
kiáu⁴, wo³ kiáu⁴
liáu³.*

Thou calledst.

你那時叫

*Ní³ ná⁴ shí²
kiáu⁴.*

He called. She called. }	他那時叫	<i>T'á⁴ ná⁴ shí² kiáu⁴.</i>
We called.	我們那時叫	<i>Wo³ mun² ná⁴ shí² kiáu⁴.</i>
You called.	你們那時叫	<i>Ní³ mun² ná⁴ shí² kiáu⁴.</i>
They called.	他們那時叫	<i>T'á⁴ mun² ná⁴ shí² kiáu⁴.</i>
I loved.	我那時愛	<i>Wo³ ná⁴ shí² ngái⁴.</i>
Thou lovedst.	你那時愛	<i>Ní³ ná⁴ shí² ngái⁴.</i>
He loved. She loved. }	他那時愛	<i>T'á⁴ ná⁴ shí² ngái⁴.</i>
We loved.	我們那時愛	<i>Wo³ mun² ná⁴ shí² ngái⁴.</i>
You loved.	你們那時愛	<i>Ní³ mun² ná⁴ shí² ngái⁴.</i>
They loved.	他們那時愛	<i>T'á⁴ mun² ná⁴ shí² ngái⁴.</i>
I begged.	我那時求	<i>Wo³ ná⁴ shí² k'íu².</i>
Thou beggedst.	你那時求	<i>Ní³ ná⁴ shí² k'íu².</i>
He begged. She begged. }	他那時求	<i>T'á⁴ ná⁴ shí² k'íu².</i>

We begged.	我們那時求	<i>Wo³ mun² nǎ⁴ shí² k'íú².</i>
You begged.	你們那時求	<i>Ní³ mun² nǎ⁴ shí² k'íú².</i>
They begged.	他們那時求	<i>T'á⁴ mun² nǎ⁴ shí² k'íú².</i>
I tried.	我那時試	<i>Wo³ nǎ⁴ shí² shí⁴.</i>
Thou triedst.	你那時試	<i>Ní³ nǎ⁴ shí² shí⁴.</i>
He tried. } She tried. }	他那時試	<i>T'á² nǎ⁴ shí² shí⁴.</i>
We tried.	我們那時試	<i>Wo³ mun² nǎ⁴ shí² shí⁴.</i>
You tried.	你們那時試	<i>Ní³ mun² nǎ⁴ shí² shí⁴.</i>
They tried.	他們那時試	<i>T'á⁴ mun² nǎ⁴ shí² shí⁴.</i>
I had.	我那時有, 我有了	<i>Wo³ nǎ⁴ shí² yú³, wo³ yú³ liǎn³.</i>
Thou hadst.	你那時有	<i>Ní³ nǎ⁴ shí² yú³.</i>
He had. } She had. }	他那時有	<i>T'á⁴ nǎ⁴ shí² yú³.</i>
We had.	我們那時有	<i>Wo³ mun² nǎ⁴ shí² yú³.</i>

You had. 你們那時有

They had. 他們那時有

I was. 我那時是

Thou wast. 你那時是

He was. } 他那時是
She was. }

We were. 我們那時是

You were. 你們那時是

They were. 他們那時是

I called. } 我那時叫
I did call. }
I was calling. }

Thou calledst. }
Thou didst call. } 你那時叫
Thou wast call- }
ing. }

He called. }
He did call. } 他那時叫
He was calling. }
She called. }
She did call. }
She was calling. }

We called.
We did call.
We were calling. } 我們那時叫 *Wo³ mun² ná⁴
shí² kiáu⁴.*

You called.
You did call.
You were calling. } 你們那時叫 *Ní³ mun² ná⁴
shí² kiáu⁴.*

They called. 他們那時叫 *T'á⁴ mun² ná⁴
shí² kiáu⁴.*

They did call.
They were calling. } 他們那時叫 *T'á⁴ mun² ná⁴
shí² kiáu⁴.*

Had you any money? 你那時有錢麼 *Ní³ ná⁴ shí² yú³
ts'ien² mo³.*

I had some. 我¹那時有些个 *Wo³ ná⁴ shí² yú³
sié⁴ ko⁴.*

Had your brother any books? 你弟兄那時有書麼 *Ní³ tí⁴ hiung⁴ ná⁴
shí² yú³ shú⁴ mo³.*

He had not any.
He had none. } 他會沒有 *T'á⁴ ts'ang² muh⁵
yú³.*

Had your sister a pen? 你姐妹那時有一管筆麼 *Ní³ tsié³ mei⁴ ná⁴
shí² yú³ yih⁵
kwán³ pih⁵ mo³.*

She had one. 他那時有一管 *T'á⁴ ná⁴ shí² yú³
yih⁵ kwán³.*

¹ From the sense of the preceding phrase 那時 ná⁴ shí², the mark of the imperfect might here be omitted without in any way obscuring the meaning.

Had you a wish to buy a horse? 你那時要買一匹馬麼
Ní³ ná⁴ shí² yau⁴ mǎi³ yih³ p'ih³ mā³ mo³.

I had a wish to buy one, but I had no money. 我那時要買一匹，但我那時沒有錢
Wo³ ná⁴ shí² yau⁴ mǎi³ yih³ p'ih³. tán⁴ wo³ ná⁴ shí² muh³ yü³ ts'ien².

Was the wine good? 酒那時是好的麼
Tsiu³ ná⁴ shí² shí⁴ hau³ tih³ mo³.

It was very good. 那時是很好
Ná⁴ shí² shí⁴ hau³ hau³.

Were you there yesterday? 你昨天往那裡去麼
Ní³ tsoh³ t'ien¹ wang³ ná⁴ lí³ k'ü⁴ mo³.

I was there to day. 我今天往那裡去了
Wo³ kin⁴ t'ien¹ wang³ ná⁴ lí³ k'ü⁴ liáu³.

Where was he the day before yesterday? 他前日往那裡去了
T'á⁴ ts'ien² jih³ wang³ ná⁴ lí³ k'ü⁴ liáu³.

What sort of weather was it yesterday? 昨日什麼天氣
Tsoh³ jih³ shih³ mo³ t'ien¹ k'í⁴.

It was fine weather. 那時天氣好
Ná⁴ shí² t'ien¹ k'í⁴ hau³.

Did you call me? 你那時叫我麼
Ní³ ná⁴ shí² kiau⁴ wo³ mo³.

I did call you. { 我那時叫你 *Wo³ ná⁴ shí²*
I did. *kiáu⁴ ní³.*

I did not call you. 我那時沒叫你 *Wo³ ná⁴ shí² muh⁵*
kiáu⁴ ní³.

Did your sister go to the play last night? 你的姐妹昨晚去看戲麼 *Ní³ tih⁵ tsie³ mei⁴*
tsoh⁵ wán³ k'ü⁴
k'án⁴ hí⁴ mo³.

She did not go. 他沒有去 *T'á⁴ muh⁵ yü³*
k'ü⁴.

When did the ball take place? 幾時有過跳舞會 *Kí³ shí² yü³ kwo⁴*
t'iaú⁴ wü³ hwui⁴.

It took place the day before yesterday. 前日有了 *Ts'ien² jih⁵ yü³*
liáu³.

When did you write to your aunt? 你幾時寫給你的伯母了 *Ní³ kí³ shí² sié⁴*
kih⁵ ní³ tih⁵ peh³
mú³ líau³.

I wrote to her last week. 我上禮拜寫給他 *Wo³ sháng⁴ lí³*
pái⁴ sié³ kih⁵ t'á⁴.

Did your cousin intend to learn English? 你的表兄那時想學英國話麼 *Ní³ tih⁵ piáu³*
hiung⁴ ná⁴ shí²
siáng³ hioh⁵ Yin⁴
kwoh⁵ hwa⁴ mo³.

He did intend to learn it, but he had no master. 他那時想學, 但沒有先生 *T'á⁴ ná⁴ shí²*
siáng³ hioh⁵, tán⁴
muh⁵ yü³ sien⁴
sang⁴.

Last week.	² 上 禮 拜	<i>Sháng⁴ lí³ pái⁴.</i>
Last month.	上 月	<i>Sháng⁴ yueh⁵.</i>
Last year.	上 年	<i>Sháng⁴ nien².</i>
Is your father at home?	令 尊 在 家 麼	<i>Ling⁴ tsun⁴ tsái⁴ kiá⁴ mo³.</i>
He is.	³ 在 家 呢	<i>Tsái⁴ kiá⁴ ní³.</i>
He is not.	他 不 在 家	<i>T'á⁴ puh⁵ tsái⁴ kiá⁴.</i>
Have you seen my sister?	你 見 了 我 的 姐 妹 麼	<i>Ní³ kien⁴ liáu³ wo³ tih³ tsie³ mei⁴ mo³.</i>
I have.	我 見 了	<i>Wo³ kien⁴ liáu³.</i>
I have not.	我 沒 見 他	<i>Wo³ muh⁵ kien⁴ t'á⁴.</i>
Will you come to my house?	你 要 上 我 家 來 麼	<i>Ní³ yáu⁴ sháng⁴ wo³ kiá⁴ lái² mo³.</i>

² 上 *sháng⁴*, as an adjective implies *elevation*, and by extension, especially with nouns of time, as week, etc., *the last*. As a verb 上 *sháng⁴*, signifies *to raise, to rise, to go out*, or even *to go out walking*; as a preposition, *on, upon, up*, etc. In all cases 上 *sháng⁴* implies a superiority of position.

³ In phrases like this where the subject is sufficiently obvious, suppression is permissible in Chinese as in Latin.

I will not.	我不要	<i>Wo³ puh⁵ yāu⁴.</i>
Have you heard it?	你聽見了那個麼	<i>Ní³ t'ing⁴ kien⁴ liáu³ nā⁴ ko⁴ mo³.</i>
I have.	我聽見了	<i>Wo³ t'ing⁴ kien⁴ liáu³.</i>
Do you believe it?	你信那個麼	<i>Ní³ sin⁴ nā⁴ ko⁴ mo³.</i>
I do.	我信	<i>Wo³ sin⁴.</i>
Did you believe it?	你信了麼	<i>Ní³ sin⁴ liáu³ mo³.</i>
I did.	我信了	<i>Wo³ sin⁴ liáu³.</i>
Do you speak English?	你說英國話麼	<i>Ní³ shwoh⁵ Yin⁴ kwoh⁵ hwā⁴ mo³.</i>
I do.	我說	<i>Wo³ shwoh⁵.</i>
Did she speak German?	他那時說日耳曼 國話麼	<i>Tā⁴ nā⁴ shí² shwoh⁵ jih⁵-rh³- man² kwoh⁵ hwā⁴ mo³.</i>
She did not.	他那時不說	<i>Tā⁴ nā⁴ shí² puh⁵ shwoh⁵.</i>
Cæsar was a great man.	西則耳那時是個 大人	<i>Sí⁴-tseh⁵-rh³ nā⁴ shí² shí⁴ ko⁴ tā⁴ jin².</i>

Cicero was a great orator. 西四畧曾是个大口才的人
Si¹-sz⁴-lioh⁵ ts'ang² shí⁴ ko⁴ tá⁴ k'au³ tsai² tih⁵ jin².

The Romans cultivated the arts and sciences, and rewarded merit. 羅馬人修習手藝才學及賞功勞
Lo²-má³ jin² siu⁴ sih² shau³ í⁴ ts'au² hioh⁵ kih⁵ shang³ kung⁴ lau².

When I was at Berlin I often went to see my friends. 我在栢二林之時節, 屢次去看我的朋友們
Wo³ tsai⁴ Peh⁵-rh⁴-lin² chí¹ shí² tsieh⁵, lü³ ts'z³ k'ü⁴ k'ün⁴ wo³ tih⁵ p'ang² yü³ mun².

When you were in London you often went to Hyde Park. 你在倫頓的時候, 屢次上海廂園去麼
Ní³ tsai⁴ Lun²-tun⁴ tih⁵ shí² hau⁴, lü³ ts'z³ shang⁴ Hái³-leh² yü³ k'ü⁴ mo³.

Rome was at first governed by kings. 羅馬起頭是受國王管
Lo²-má³ k'í³ t'au² shí⁴ shau⁴ kwoh⁵ wáng² kwán³.

To walk. 遊玩, 遊
Yü² wán², yü².

Were you walking. 你那時遊玩麼
Ní³ ná⁴ shí² yü² wán² mo³.

⁴ To take a promenade is expressed by 遊玩 yü² wán². To walk, simply expressing the ordinary mode of locomotion is expressed by 行走 hang², or 走 tsau³.

I was not walking.

我那時不遊玩

Wo³ na⁴ shí² puh⁵
yü² wán².

Were you in London when the queen was there?

王后在倫敦的時節, 你也在那裡嗎

Wáng² hau⁴ tsai⁴
Lun²-tun⁴ tih⁵
shí² tsieh⁵, ní³ yé³
tsái⁴ ná⁴ lí³ má³.

I was there when she was there.

他在那裡時節, 我也在那裡

T'a⁴ tsái⁴ ná⁴ lí³
shí² tsieh⁵, wo³
yé³ tsái⁴ ná⁴ lí³.

Where were you when I was in Paris?

我在巴里時節, 你在那裡

Wo³ tsái⁴ Pa⁴-lí³
shí² tsieh⁵, ní³
tsái⁴ ná³ lí³.

At what time did you breakfast when you were in Germany?

你在日耳曼的時候, 幾下鐘吃早飯

Ní³ tsái⁴ Jih⁵.
rh³-man² tih⁵ shí²
hau⁴, k'í³ hiá⁴
chung⁴ k'ih⁵ tsáu³
fán⁴.

OBS. 127. — I breakfasted when my mother breakfasted, literally *my mother eating breakfast's time, I also eat breakfast*. The order of words in Chinese is therefore; 1st the adverbial adjunct of time; 2^d subject; 3rd predicate; 4th object.

I breakfasted when my mother breakfasted.

我母親吃早飯的時節, 我也吃早飯

Wo³ mu³ ts'in⁴
k'ih⁵ tsáu³ fán⁴ tih⁵
shí² tsieh⁵, wo³ yé³
k'ih⁵ tsáu³ fán⁴.

Did you work when she was working? 他做工夫的時候, 你也做工夫麼

*T'á¹ tso¹ kung¹
fú¹ tih³ shí² hau¹,
ní³ yě³ tso¹ kung¹
fú¹ mo³.*

I studied when she was working. 他做工夫的時候, 我那時學

*T'á¹ tso¹ kung¹
fú¹ tih³ shí² hau¹,
wo³ ná¹ shí²
hih³.*

When I lived at my father's, I rose earlier than I do now. 我住在我父親家之時, 我那時起的比如今早

*Wo³ chü¹ tsai¹
wo³ fú¹ tsin¹ kiu¹
chí¹ shí², wo³
ná¹ shí² k'í³ tih³
pi³ jú² kin¹ tsau³.*

To rise. } 起來
To get up. }

K'í³ lái².

Rose. } 那時起來
Got up. }

Ná¹ shí² k'í³ lái².

Risen. } 起來了
Got up. }

K'í³ lái² liáu³.

When we lived in that country, we often went fishing. 我們住在那個地方之時, 屢次去釣魚

*Wo³ mun² chü¹
tsai¹ ná¹ ko¹ lí¹
fáng¹ chí¹ shí²,
lū³ ts'z¹ k'ü¹
tiáu² yü².*

To go fishing { with a hook. 去釣魚
 { with a net. 去打魚

*K'ü¹ tiáu¹ yü².
K'ü¹ tá³ yü².*

To go hunting. 去打獵

K'ü¹ tá³ lich².

Some game.

野味

Yé³ wí⁴.

Our ancestors
went hunting
every day.

我們祖宗慣習每
日打獵

*Wo³ mun² tsú³
tsung⁴ kwán⁴ sih²
mei³ jih⁵ tá³ lieh².*

Last summer,
when I was in
the country,
there was a
great deal
of fruit.

上年夏天我在鄉
下的時節,有許多
菓子

*Sháng⁴ nien²
hiá⁴ t'ien⁴ wo³
tsái⁴ hiáng⁴ hiá⁴
tih⁵ shí² tsieh²,
yü³ hū³ to⁴ ko³
tsz³.*

As soon as the
bell rang, you
awoke.

正打鐘,你醒了

*Ching⁴ tá³
chung⁴, nǐ³
sing³ liáu³.*

To ring.

打鐘

Tá³ chung⁴.

Rang.

那時打鐘

*Ná⁴ shí² tá³
chung⁴.*

Rung.

打鐘了

Tá³ chung⁴ liáu³.

To awake.

醒

Sing³.

Awoke.

那時醒

Ná⁴ shí² sing³.

Awoke.

醒了

Sing³ liáu³.

As soon as they
called me, I got
up.

有人一叫我,我那
時就起來

*Yü³ jin² yih⁵
kiáu⁴ wo³, wo³
ná⁴ shí² tsiu⁴
k'í³ lai².*

As soon as he
was ready, he
came to see
me.

他一齊備了的時
節,他就來見我

Tā¹ yih⁵ ts'í³ pī¹
liáu³ tih⁵ shí²
tsieh², t'á¹ tsiu¹
lái² kien⁴ wo³.

As soon as we
had our money,
we agreed to
that.

我們一有了錢的
時節,我們就約和
那個

Wo³ mun² yih⁵
yú³ liáu³ ts'ien²
tih⁵ shí² tsieh²
wo³ mun² tsiu¹
yoh⁵ ho⁵ ná¹ kó¹.

As soon as he
had his horse,
he came to
show it me.

他一接了他的馬,
他就拉來給我看

T'á¹ yih⁵ tsieh²
liáu³ t'á¹ tih⁵
má³, t'á¹ tsiu¹
ná² lái² kih⁵ wo³
k'án¹.

After trying sev-
eral times, they
succeeded in
doing it.

他們試了多次之
後,就能做得成了

T'á¹ mun² shí¹
liáu³ to¹ ts'z¹ chí¹
hau¹, tsiu¹ nang²
tso¹ tēh⁵ ching²
liáu³.

As soon as I saw
him, I obtained
what I wanted.

立刻我見了他,我
就得我所必須的

Lih⁵ k'eh⁵ wo³
kien³ liáu³ t'á¹,
wo³ tsiu¹ tēh⁵ wo³
so³ pich⁵ sú¹ tih⁵.

As soon as I
spoke to him,
he did what I
told him.

立刻我同他說了,
他就作了我所告
訴的

Lih⁵ k'eh⁵ wo³
t'ung² t'á¹ showh⁵
liáu³, t'á¹ tsiu¹
tsoh⁵ liáu³ wo³ so³
káu¹ sú¹ tih⁵.

³ Literally: immediately I saw him, I then obtained I wanted that which. The relative *that* *which* here is represented by 所 so³, and 的 tih⁵; the former preceding the verb and the latter at the end of the phrase completing the sense.

Him who.
The one who.
Her who.
The ones who.
These who.
Those who.

者, 的, 所, 的

*Ché³, tih³, so³,
tih⁵.*

OBS. 128. — Do you perceive the man who is coming, literally, *you see coming who man is it*? It will be observed that the relative precedes the antecedent, and that the antecedent, when a pronoun of any kind, is embodied in the relative and is rarely expressed. 者 *ché³*, in the nominative is usually replaced by 的 *tih⁵* in the oblique cases, but 的 *tih⁵* may also be used in the nominative in familiar phrases.

Do you perceive
the man who is
coming?

你看見來的人麼

*Ní³ k'án⁴ kien⁴
lái² tih⁵ jin² mo³.*

I do perceive the
one who is
coming.

我看見來的人

*Wó³ k'án⁴ kien⁴
lái² tih⁵ jin².*

I do.

我看見他

*Wó³ k'án⁴ kien⁴
t'á⁴.*

Do you perceive
the lady who is
in the carriage?

你看見在車裡的
那大娘麼

*Ní³ k'án⁴ kien⁴
tsái⁴ ch'é⁴ lí³ tih⁵
nā⁴ tá⁴ néang²
mo³.*

I do perceive the
one who is in it.
I do.

我看見在那裡的

*Wó³ k'án⁴ kien⁴
tsái⁴ nā⁴ lí³ tih⁵*

Do you perceive the officers who are going into the ware-house?	你看見往舖子裡 去的官麼	<i>Ní³ k'án⁴ kien¹ wáng³ p'ú⁴ tsz³ lí³ k'ú⁴ tih⁵ kuán¹ mo³.</i>
I do perceive those who are going into it.	我看見往裡去的	<i>Wo³ k'án⁴ kien¹ wáng³ lí³ k'ú⁴ tih⁵.</i>
I do.	我看	<i>Wo³ k'án⁴.</i>
To taste.	嘗	<i>Cháng².</i>
Have you tasted that wine?	你嘗了那個酒麼	<i>Ní³ cháng² liáu³ ná⁴ kó⁴ tsiú³ mo³.</i>
I have tasted it.	我嘗了	<i>Wo³ cháng² liáu³.</i>
How do you like it?	你嘗著好不好	<i>Ní³ cháng² choh³ háu³ puh⁵ hau³.</i>
I like it well.	我嘗著好	<i>Wo³ cháng² choh³ háu³.</i>
I do not like it.	我嘗著不好	<i>Wo³ cháng² choh³ puh⁵ hau³.</i>
I like fish.	我喜歡魚	<i>Wo³ hí³ hwán¹ yú².</i>
He likes fowl.	他喜歡鷄	<i>T'á⁴ hí³ hwán¹ kí⁴.</i>
Do you like beer?	你喜歡苦酒麼	<i>Ní³ hí³ hwán¹ k'ú⁴ tsiú³ mo³.</i>
No, I like cider.	不, 我喜歡平菓酒	<i>Puh⁵, wo³ hí³ hwán¹ p'ing² kó³ tsiú³.</i>

Do you like to see my brother? 你喜歡見我弟兄麼 *Ní³ hī³ huán¹ kien⁴ wo³ tí⁴ hiung¹ mo³.*

I do like to see him. 我喜歡見他 *Wo³ hī³ huán¹ kien⁴ t'á¹.*

I do. 我喜歡 *Wo³ hī³ huán¹.*

He likes to study. 他喜歡學 *T'á¹ hī³ huán¹ hioh⁵.*

To learn by heart. 學熟, 用心學 *Hioh⁵ jeh⁵, yung⁴ sin⁴ hioh⁵.*

Do your scholars like to learn by heart? 你的學生們喜歡學熟麼 *Ní³ tih⁵ hioh⁵ sang¹ mun² hī³ huán¹ hioh⁵ jeh⁵ mo³.*

They do not like to learn by heart. 他們不喜歡學熟 *T'á¹ mun² puh⁵ hī³ huán¹ hioh⁵ jeh⁵.*

Have you learnt your lessons by heart? 你學熟了你的工課麼 *Ní³ hioh⁵ jeh⁵ liáu³ ní³ tih⁵ kung¹ k'o⁴ mo³.*

We have learnt them. 我們學熟了 *Wo³ mun² hioh⁵ jeh⁵ liáu³.*

Once a day. ⁶一天一次 *Yih⁵ t'ien¹ yih⁵ ts'z⁴.*

⁶ Literally, one day once.

Three times a month.	一月三次	<i>Yih⁵ yueh² sán¹ ts'z⁴.</i>
So much a year.	這們些个一年	<i>Ché⁴ mun² sié¹ ko⁴ yih⁵ nien².</i>
So much a head.	這們些個每頭	<i>Ché⁴ mun² sié¹ ko⁴ mei³ t'au².</i>
So much a soldier.	這們,,, 每兵	<i>Ché⁴ mun², ..., mei³ ping¹.</i>
Six times a year.	一年六次	<i>Yih⁵ nien² luh³ ts'z⁴.</i>
Early in the morning.	早晨, 早	<i>Tsáu³ shin², tsáu³.</i>
We go out early in the morning.	我們早晨出門早	<i>Wo⁴ mun² tsáu³ shin³ ch'uh⁵ mun² tsáu³.</i>
When did your mother go out?	你的母親幾時出了門	<i>Ní³ tih⁵ mǔ³ ts'in¹ kí³ shí² ch'uh⁵ liáu³ mun².</i>
To speak of some one, or of something.	說人, 說事	<i>Shwoh⁵ jin², shwoh⁵ sz⁴.</i>
Of whom do you speak?	你說什麼人	<i>Ní³ shwoh⁵ shih⁵ mo³ jin².</i>
We speak of the man whom you know.	我們說的人, 是你認得的	<i>Wo³ mun² shwoh⁵ tih⁵ jin², shí⁴ ní³ jin⁴ teh⁵ tih⁵.</i>

⁷ Three times a month, lit. *a month three times*; so much a head, lit. *so much each head*.

Of what were they speaking? } 他們那時說什麼
What were they speaking of? } *T'á³ mun² ná⁴ shí² shwōh⁵ shih⁵ mō³.*

They were speaking of the weather. } 他們那時說的是天氣
T'á⁴ mun² ná⁴ shí² shwōh⁵ tih⁵ shí⁴ t'ien⁴ k'í⁴.

The scholar. } 學生, 門生, ⁸徒弟,
The pupil. } 門徒
Hioh⁵ sang⁴, mun² sang⁴, t'ú² tí⁴, mun² t'ú².

The master. } 先生, 師傅, 教習
Sien⁴ sang⁴, sz¹ fú⁴, kiáu⁴ sih².

The teacher. } 先生
Sien⁴ sang⁴.

The soldier. } 兵
Ping⁴.

Also. } 也, 亦
Yé³, yih⁵.

They speak of your friend. } 說你的朋友
Shwōh⁵ nī³ tih⁵ p'ang² yū³.

They speak of him. } 說的是他
Shwōh⁵ tih⁵ shí⁴ t'á⁴.

They speak of your book. } 說的是你的書
Shwōh⁵ tih⁵ shí⁴ nī³ tih⁵ shú⁴.

They speak of it. } 說的是那本
Shwōh⁵ tih⁵ shí⁴ ná⁴ pun³.

OBS. 129. — 喜歡 *hi³ hwán⁴*, 'to be satisfied with', is a transitive verb in Chinese and therefore governs the direct object.

⁸徒弟 *T'ú² tí⁴*, 'the scholar' is also translated as *apprentice*.

To be satisfied
with some one
or something.
To be pleased
with some one
or something.

喜歡人
喜歡事

Hí³ huán⁴ jin².
Hí³ huán⁴ sz¹.

Are you satisfied
with this man?

你喜歡這個人麼

Ní³ hí³ huán¹
ché⁴ ko⁴ jin² mo³.

I am satisfied
with him.

我喜歡他

Wo³ hí³ huán¹
t'á¹.

Are you pleased
with your new
gown?

你喜歡你的新裙子麼

Ní³ hí³ huán¹ ní³
tih³ sin¹ k'un²
tsz³ mo³.

I am pleased
with it.

我以那個知足

Wo³ í³ ná⁴ ko⁴
chí¹ tsoh⁵.

With what are
you pleased?
What are you
pleased with?

你喜悅什麼

Ní³ hí³ yueh²
shih⁵ mo³.

I intend paying
you, if I receive
my money.

若我収着錢,我想
給你

Joh⁵ wo³ shau¹
tcho⁵ ts'ien², wo³
siáng³ kih⁵ ní³.

Do you intend to
buy wood?

你想買柴麼

Ní³ siáng³ mǎi³.
ch'ai² mo³.

I intend to buy
some, if they pay
me what they
owe me.

若還我所欠我的
錢,我想買

Joh⁵ hwan² wo³
so³ k'ien⁴ wo³ tih⁵
ts'ien², wo³ siáng³
mǎi³.

EXERCISE CV.

Did you like your tutor? I liked him, because he liked me. Did he give you any thing? He gave me a good book, because he was satisfied with me. Did this man love his parents? He loved them. Did his parents love him? They loved him, because he was never disobedient. How long did you work last night? I worked till half past ten. Did your sister also work? She also worked. When did you see my uncle? I saw him this morning. Had he much money? He had. Had your parents many friends? They had many. Have they still some? They have still a few. Had you any friends? I had some, because I had money. Have you still any? I have no longer any, because I have no more money. Where was our mother? She was in the garden. Where were her servant maids? They were in the house. Where were we? We were in a good country, and with good people. Where were our friends? They were on board the ships of the English. Where were the Russians? They were in their carriages. Were the peasants in their fields? They were there (*or* : They were). Were the bailiffs in the woods? They were there (*or* : They were). Who was in the shops? The merchants were there. Were you at home this morning? I was not at home. Where were you? I was at the market. Where were you yesterday? I was at the theatre. Were you as industrious as your sister? I was as industrious as she, but she was more clever than I. Were your pupils satisfied with the books which you have given them? They were highly satisfied with them. Was your master satisfied with his pupil? He was satisfied with him. Was your mother satisfied with my children? She was highly satisfied with them. Was the tutor satisfied with this little boy? He was not satisfied with him. Why was he not satisfied with him? Because that little boy was very negligent.

EXERCISE CVI.

Were you at Brighton when the queen was there? I was there when she was there (*or* : I was). Was your aunt in London when I was there? She was there when you were there. Where were you when I was in Paris? I was in Berlin. Where was your father when you were in England? He was in Vienna. At what time did you breakfast when you were in France? I breakfasted when my uncle breakfasted. Did you work when he was working? I studied when he was working. Did your sister work when you were working? She played when I was working. On what did our ancestors live? They lived on nothing but fish and game, for they went a hunting and a fishing every day. What sort of people were the Romans? They were very good people, for they cultivated the arts and sciences, and rewarded merit. Did you often go to see your friends when you were at Paris? I often went to see them. Did you sometimes go to Hyde Park when you were in London? I often went. Do you perceive the man who is coming? I do not perceive him. Do you see the children who are studying? I do not see those who are studying, but those who are playing. Have you perceived my parents' houses? I have perceived them (*or* : I have). Where have you perceived them? I have perceived them on that side of the road. Does your sister like a large bonnet? She does not like a large bonnet, but a large umbrella. Do you like to see these little children? I like to see them. What do you like to do? I like to study. Does your brother like wine? He does not like wine, but beer. Do you like tea or coffee? I like both. Do you often go to the theatre? I go there sometimes. How often a month do you go there? I go there but once a month. How many times a year does your aunt go to the ball? She goes there twice a year. Do you go there as often as she? I never go there. How was the weather yesterday? It was very bad weather. Do you often go to my uncle's? I go there three times (*or* : thrice) a week.

THIRTY-SIXTH LESSON.

第三十六課 *Tí⁴ sán⁴ shih³ luh³ k'o⁴.*

Obs. 130. — The passive of verbs may be formed in Chinese, either by replacing the verb *to be* by the verb 被 *pí⁴*, 'to suffer', or 'to endure', 受 *shau⁴*, 'to receive', or 見 *kien⁴*, 'to perceive', 'to notice', 'to see', followed by the verb in the infinitive or by means of the verb used impersonally followed by the subject which in such cases is placed in the accusative. The tenses and moods follow the rules for the active voice.

I call.	我叫	<i>Wo³ kiáu⁴.</i>
I am called.	我被叫	<i>Wo³ pí⁴ kiáu⁴.</i>
Thou praisest.	你讚美	<i>Ní³ tsán⁴ mei³.</i>
Thou art praised.	你被人讚美	<i>Ní³ pí⁴ jin² tsán⁴ mei³.</i>
He hears.	他听	<i>T'á⁴ t'ing⁴.</i>
He is heard.	他被人听	<i>T'á⁴ pí⁴ jin² t'ing⁴.</i>

She punishes.	他責罰	<i>T'á¹ tseh³ fáh³.</i>
She is punished.	他被責, 他受罰	<i>T'á¹ pí⁴ tseh³, t'á¹ shau⁴ fáh³.</i>
We prefer.	我們寧要	<i>Wo³ mun² níng² yáu⁴.</i>
We are preferred.	我們被寧要	<i>Wo³ mun² pí⁴ níng² yáu⁴.</i>
You beg.	你們求	<i>Ní³ mun² k'íú².</i>
You are begged.	你們被求, 求了你們	<i>Ní³ mun² pí⁴ k'íú², k'íú² liáu³ ní³ mun².</i>
They solicit.	他們求	<i>T'á¹ mun² k'íú².</i>
They are solicited.	他們被求, 求了他們	<i>T'á¹ mun² pí⁴ k'íú², k'íú² liáu³ t'á¹ mun².</i>
I have been blamed.	我受了薄貶, 薄貶了我	<i>Wo³ shau⁴ liáu³ poh³ pien³, poh³ pien³ liáu³ wo³.</i>
He has been rewarded.	他受了賞, 賞了他	<i>T'á¹ shau⁴ liáu³ sháng³, sháng³ liáu³ t'á¹.</i>
I was governed.	我受了管, 管了我	<i>Wo³ shau⁴ liáu³ kwán³, kwán³ liáu³ wo³.</i>
She was praised.	他受了讚美, 讚美了他	<i>T'á¹ shau⁴ liáu³ tsán⁴ mei³, tsán⁴ mei³ liáu³ t'á¹.</i>

They were seen.	他們被見了, 見了 他們	<i>T'á¹ mun² pí⁴ kien⁴ liáu³, kien⁴ liáu³ t'á¹ mun².</i>
By.	被, 受, 見, 經	<i>Pí⁴, shau⁴, kien⁴ king⁴.</i>
By me.	被我	<i>Pí⁴ wo³.</i>
By thee.	被你	<i>Pí⁴ ní³.</i>
By him. } By her. }	被他	<i>Pí⁴ t'á¹.</i>
By us.	被我們	<i>Pí⁴ wo³ mun².</i>
By you.	被你們	<i>Pí⁴ ní³ mun².</i>
By them.	被他們	<i>Pí⁴ t'á¹ mun².</i>

Obs. 131. — When a verb is conjugated in the passive form with the *agent* in the ablative, the verb *to be* is generally replaced by 被 *pí⁴*, 'to suffer', 'to receive', 'to get' or by 受 *shau⁴*, 'to receive'; the *agent* is then placed in the genitive and the verb indicating the action or condition becomes a verbal noun governed by 被 *pí⁴*, or 受 *shau⁴*. Thus he is punished by his father, becomes *he receives, or gets his father's punishment.*

I am loved by him.	我受他愛	<i>Wó³ shau⁴ t'á¹ ngái⁴.</i>
Who is punish- ed?	誰受責	<i>Shwui² shau⁴ tseh³.</i>

The naughty boy is punished.	不好孩子被責	<i>Puh⁵ hau³ hai² tsz³ pi⁴ tseh⁵.</i>
By whom is he punished?	他被誰責	<i>T'ā¹ pi⁴ shwui² tseh⁵.</i>
He is punished by his father.	他被父親責	<i>T'ā¹ pi⁴ t'ā¹ fū² ts'in¹ tseh⁵.</i>
She is punished by her mother.	他被母親責	<i>T'ā¹ pi⁴ t'ā¹ mū² ts'in¹ tseh⁵.</i>
Which child is praised, and which is blamed?	那個孩子被誇獎, 那個孩子被貶薄	<i>Nā³ ko⁴ hāi² tsz³ pi⁴ kw'ā¹ tsiang³, nā³ ko⁴ hāi² tsz³ pi⁴ pien³ poh⁵.</i>
To esteem.	¹ 敬重	<i>King⁴ chung⁴.</i>
To despise.	輕慢	<i>K'ing⁴ man⁴.</i>
To hate.	恨	<i>Han⁴.</i>
Clever. } Skilful. }	才能的	<i>Ts'ai² nang² tih⁵.</i>
Diligent.	殷勤的	<i>Yin⁴ k'in² tih⁵.</i>
Naughty.	頑皮的	<i>Hwān² p'ei² tih⁵.</i>

¹敬 king⁴, uncombined, signifies *to respect, to esteem* in the written language, but in the spoken language for the sake of clearness, it should be accompanied by 重 chung⁴, meaning as a verb *to repeat*; as an adjective *heavy, important*. There is a general tendency to be observed in the vernacular Chinese to become more and more a polysyllabic language, but the old monosyllabic form is still preserved in the higher styles of composition.

Good.	好的, 安靜的, 正經的	<i>Háu³ tih³, ngán¹ tsing¹ tih⁵, ching¹ king¹ tih³.</i>
Wise.	聰明的	<i>Ts'ung¹ ming² tih⁵.</i>
Awkward.	愚笨的	<i>Yú² pin¹ tih⁵.</i>
Industrious. Assiduous.	勤謹的	<i>K'in² kin³ tih⁵.</i>
Studious.	好 ^o 學的, 勤學的	<i>Háu⁴ hioh³ tih⁵, k'in² hioh³ tih⁵.</i>
Idle.	懶惰的	<i>Lán³ tó⁴ tih⁵.</i>
Ignorant.	愚蠢的, 無知的	<i>Yú² ch'un³ tih⁵, wú² chí¹ tih⁵.</i>
The idler. The idle fellow.	懶人	<i>Lán³ jin².</i>
Are you praised?	你受讚美麼	<i>Ní³ shau¹ tsan⁴ mei³ mo³.</i>
I was not blamed.	我沒有受了貶薄	<i>Wo³ muh³ yú³ shau¹ liáu³ pien³ poh⁵.</i>
Were these children loved?	那些孩子被愛了麼	<i>Ná¹ sié¹ hái² tsz³ pí⁴ ngái¹ liáu³ mo³.</i>
They were loved, and esteemed, because they were studious and good.	他們被人喜愛, 又 被人珍重, 因為他 們曾勤謹又正經	<i>T'á¹ mun² pí¹ jin² hí³ ngái¹, yú¹ pí¹ jin² tching¹ chung¹, ying¹ wei¹ t'á¹ mun² ts'ang² k'in² kin³ yú¹ ching¹ king¹.</i>

To flatter.

諂媚, ²奉承

Chen³ mei⁴, fung⁴
ching².

He is flattered,
but he is not
beloved.

他被奉承, 但不被
人愛

T² á¹ pí⁴ fung⁴
ching², tǎn⁴ puh²
pí⁴ jín² ngái⁴.

Beef is sold six
pence a pound.

牛肉賣六塊嘅呢
一斤

Niú² juh⁵ mǎi⁴
luh⁵ kw'ái³ pien¹.
ní² yih⁵ kín⁴.

Obs. 132. — The verb 賣 mǎi⁴, 'to sell', used in the passive form in English is employed in the active in Chinese, followed by the price at which the article is sold. Thus, eggs are sold a shilling a dozen, becomes *twelve eggs sell one shilling*.

Eggs are sold a
shilling a dozen.

十二个雞蛋賣一
個嘅哈

Shih⁵ rh⁴ ko⁴ kí¹
tǎn⁴ mǎi⁴ yih⁵
ko⁴ shì⁴ líng².

I am told he is
arrived.
I am told that he
he is arrived.

告訴我他到了

Kāu⁴ sú⁴ wo³ t'á¹
táu⁴ liáu³.

A knife was giv-
en him to cut
his bread, ³ and
he cut his
finger.

給了他一把刀子
爲切饅頭, 他³倒
割了他的指頭

Kih⁵ liáu³ t'á¹ yih⁵
pá³ tau⁴ tsz³ wei¹
ts'ieh⁵ mwán²
t'au², t'á¹ tau⁴
koh⁵ liáu³ t'á¹
lih⁵ chí³ t'au².

² The composite verb 奉承 fung⁴ ching², 'to flatter', is composed of 奉 fung⁴, 'to receive', 'to offer to', 'to obey', and 承 ching², 'to help', 'to receive from', 'to entrust to', and in certain cases to obey.

³ 倒 tau⁴, 'to pour out', 'to upset' here stands for the conjunction

Were his pictures much admired? 他的畫被人稱讚麼
*T'á¹ tih⁵ hwā⁴
 hen³ pí⁴ jin²
 ch'ing¹ tsan¹ mo³.*

That is not said. 不說那個
*Puh⁵ shuoh⁵ ná⁴
 ko⁴.*

That cannot be said. 不能說那個
*Puh⁵ nang²
 shuoh⁵ ná⁴ ko⁴.*

I am astonished. 我吃驚, 驚我
*Wo³ k'ih⁵ king¹,
 king¹ wo³.*

Where has he travelled to? 他會到那裡去
*T'á¹ ts'ang² táu⁴
 na³ lí³ k'ü⁴.*

He has travelled to Constantinople. 他會遊到君士但定城去了
*T'á¹ ts'ang² yü²
 táu⁴ kun¹ sz⁴ tán¹
 ling¹ ch'ing² k'ü⁴
 liáu³.*

She has travelled to Vienna. 他會遊到文焉納城去了
*T'á¹ ts'ang² yü²
 táu⁴ wan² ien¹ ná²
 ch'ing² k'ü⁴ liáu³.*

Is it good travelling? 遊逛好麼
*Yü² kwáng¹ háu³
 mo³.*

It is good travelling. 遊逛好
*Yü² kwáng¹
 háu³.*

It is bad travelling. 不好出外
*Puh⁵ háu³ ch'uh⁵
 wai¹.*

and, but rather with the sense of *but, on the other hand*. In cases like this it is a disjunctive with the force of an adverb of opposition.

⁴ Here the active is used elegantly instead of the passive with its nominative 人 jin², 'man', 'one', 'people', 'they' understood.

In the winter.	在冬天	<i>Tsai⁴ tung⁴ t'ien⁴.</i>
In the summer.	在夏天	<i>Tsai⁴ hia⁴ t'ien⁴.</i>
In the spring.	在春天	<i>Tsai⁴ ch'un⁴ t'ien⁴.</i>
In autumn.	在秋天	<i>Tsai⁴ ts'iu⁴ t'ien⁴.</i>
It is bad travel- ling in the winter.	在冬天不好出外	<i>Tsai⁴ tung⁴ t'ien⁴ puh³ hau³ ch'uh⁴ wai⁴.</i>
To drive in a carriage.	坐車	<i>Tso⁴ ch'é⁴.</i>
To ride in a carriage.		
To ride on horse- back.	騎馬	<i>K'i² mā³.</i>
To go on foot.	步行	<i>Pu⁴ hang².</i>
The horseback.	馬背	<i>Mā³ pei⁴.</i>
Do you like to ride?	你愛騎馬麼	<i>Ni³ ngái⁴ k'i² mā³ mo³.</i>
I like to drive.	我愛坐車	<i>Wo³ ngái⁴ tso⁴ ch'é⁴.</i>
Is it good living in London?	在倫敦好過日子 麼	<i>Tsai⁴ Lun²-tun⁴ hau³ kwo⁴ jih³ tsz³ mo³.</i>
Is the living good in London?		
It is good living there.	在那裡容易過日 子	<i>Tsai⁴ ná⁴ lí³ yung² ē⁴ kwo⁴ jih³ tsz³.</i>
The living is good there.		

Is the living dear in Paris? } 在巴里日用貴麼 *Tsái⁴ Pá¹-lí³ jih⁵*
Is it dear living in Paris? } *yung⁴ kwei⁴ mo³.*

It is good living there, and not dear. } 在那裡好過日子, 又不貴 *Tsái⁴ ná⁴ lí³ háu³*
kwo⁴ jih⁵ tsz³,
yü⁴ puh³ kwei⁴.

Afterwards. } 後來 *Hau⁴ lái².*

As soon as. } 一, 一經, 當時一 *Yih⁵, yih⁵ king⁴,*
tang⁴ shí² yih⁵.

As soon as I have eaten, I drink. } 一吃, 我就喝 *Yih⁵ k'ih⁵, wo³*
tsui⁴ hoh⁵.

Obs. 133. — *As soon as* may be rendered in Chinese by 一經 *yih⁵ king⁴* and often by 一 *yih⁵*, 'one', or 'once' alone. Thus, as soon as I have eaten I drink becomes *once eaten I then drink*.

As soon as I have taken off my boots, I take off my stockings. } 一經脫靴子, 就脫襪子 *Yih⁵ king⁴ t'oh⁵*
hiuch⁵ tsz³, tsui⁴
t'oh⁵ wah⁵ tsz³.

What do you do in the evening? } 你晚間作什麼 *Ní³ wán³ kien⁴*
tsoh⁵ shih⁵ mo³.

Does your mother still sleep? } 你母親還睡麼 *Ní³ mú³ ts'in⁴*
Is your mother still asleep? } *hwán² shwui⁴*
mo³.

She still sleeps. } 他還睡呢 *T'á⁴ hwán²*
She is still asleep. } *shwui⁴ ní².*

Without.	無	<i>Wú².</i>
Without money.	無錢	<i>Wú² ts'ien².</i>
Without speaking.	不用說	<i>Puh³ yung⁴ shwoh⁵.</i>

Obs. 134. — The preposition *without* governing a noun or pronoun is often rendered in Chinese by a negative, as: *without money* 無錢 *wú² ts'ien²*, lit. *no money*. When governing a *verb*, *participle* or *participial noun* 無 *wú²*, 'no', or 'not' but more frequently 不 *puh³*, 'no', or 'not' is employed. Thus, *without saying anything* becomes lit. *not using speech any*.

Without saying anything.	不用說什麼	<i>Puh³ yung⁴ shwoh³ shih³ mo³.</i>
At last.	究竟, 末後, 到底	<i>Kiú⁴ king³, moh⁴ hau⁴, t'au⁴ ti³.</i>
And then.	然後	<i>Jen² hau⁴.</i>
As soon as he has supped, he reads, and then he sleeps.	一吃完夜飯, 就念書, 然後睡	<i>Yih³ kih³ yuen² yé⁴ fán⁴, tsiu⁴ nien⁴ shu⁴, jen² hau⁴ shwui⁴.</i>
Is he arrived at last?	他究竟到了麼	<i>T'á⁴ kiú⁴ king³ t'au⁴ liau³ mo³.</i>
He is not arrived yet.	他未曾到呢	<i>T'á⁴ wí⁴ ts'ang² t'au⁴ ní².</i>
Is she coming at last?	她到底來麼	<i>T'á⁴ t'au⁴ ti³ lai² mo³.</i>

She is coming. 他來 *T'á¹ láí².*

Is it windy? }
Does the wind } ⁴有風麼, 起風麼 *Yú³ fung¹ mo³,
blow? } k'í³ fung¹ mo³.*

It is windy. 有風 *Yú³ fung¹.*

The wind blows. 有風 *Yú³ fung¹.*

It is not windy. 沒有風 *Muh⁵ yú³ fung¹.*

It is very windy. 有大風 *Yú³ tá⁴ fung¹.*

Does it thunder? 打雷麼 *T'á¹ lui² mo³.*

Is it foggy? 下霧麼 *Hia⁴ wú⁴ mo³.*

Is it stormy? 風雨大作麼 *Fung¹ yú³ tá⁴
tsoh⁵ mo³.*

It is not stormy. 沒有暴風 *Muh⁵ yú³ páu⁴
fung¹.*

Does the sun shine? 有日頭麼, 日照麼 *Yú³ jih⁵ t'áu²
mo³, jih⁵ cháu⁴
mo³.*

It thunders very loud. 打多大雷 *Tá³ to¹ tá⁴ lui².*

A storm. ⁵一陣暴風 *Yih⁵ chin⁴ páu⁴
fung¹.*

⁴ The expression *does the wind blow* is best rendered by 有風麼 *yú³ fung¹ mo³, Is there wind any.*

⁵ 陣 *chin⁴*, here used as a classifier in connexion with 暴風 *páu⁴ fung¹ storm*, as a verb signifies *to arrange, to form in ranks*; as a noun *the army, or guest.*

A fog.	一場霧	<i>Yih² ch'ang² wú¹.</i>
Thunder.	雷	<i>Lui².</i>
To blow.	吹	<i>Ch'ui¹.</i>
Blown.	吹了	<i>Ch'ui¹ liáu³.</i>
To shine.	照	<i>Chau¹.</i>
Shone.	照了	<i>Chau¹ liáu³.</i>

EXERCISE CVII.

Do you learn by heart? I do not like learning by heart. Do your pupils like to learn by heart? They like to study, but they do not like learning by heart. How many exercises do they do a day? They only do two, but they do them properly. Were you able to read the letter which I wrote to you? I was able to read it. Did you understand it? I did understand it. Does this lady know English? She knows it, but I do not know it. Why do you not learn it? I have no time to learn it. Do you understand the man who is speaking to you? I do not understand him. Why do you not understand him? Because he speaks too badly. Do you intend going to the play this evening? I intend going, if you go. Does your uncle intend to buy that horse? He intends buying it, if he receives his money. Does your brother intend going to Germany? He intends going there, if they pay him what they owe him. Do you intend going to the ball? I intend going there,

一場 *ch'ang²*, here used as a classifier with 霧 *wú¹*, 'fog', in its ordinary sense means *an enclosure, an arena*.

if my sister goes. Does your niece intend to study English? She intends studying it, if she finds a good master. Have you tasted that wine? I have tasted it. How do you like it? I like it well. How does your niece like that beer? She does not like it. Why do you not taste that cider? Because I am not thirsty. Why does your sister not taste that meat? Because she is not hungry. Is your master satisfied with the presents he has received? He is highly satisfied with them. Of whom do they speak? They speak of your friend. Have they not spoken of my children? They have not spoken of them. Which children have been spoken of? Those of our master have been spoken of. Have they spoken of the pupils of whom we speak? They have not spoken of those of whom we speak, but they have spoken of others. Have they spoken of our friends or of those of our neighbours? They have spoken neither of ours nor those of our neighbours. Do they speak of my book? They do. Of what did your uncle speak? He spoke of the fine weather. Of what do those men speak? They speak of fair and bad weather.

EXERCISE CVIII.

Are you praised? I am praised. By whom are you loved? I am loved by my mother. By whom am I loved? You are loved by your parents. By whom are we loved? You are loved by your friends. By whom are those young ladies loved? They are loved by their parents. By whom is this man conducted? He is conducted by me. Where do you conduct him? I conduct him home. By whom are we blamed? We are blamed by our enemies. Why are we blamed by them? Because they do not like us. Are you punished by your mother? I am not punished by her, because I am good, studious and obedient. Are we heard? We are. By whom are we heard? we are heard by our neighbours. Is your

master heard by his pupils? He is heard by them. Which children are praised? Those that are good. Which are punished? Those that are idle and naughty. Are we praised or blamed? We are neither praised nor blamed. Is your niece praised by her masters? She is loved and praised by them, because she is studious and good; but her brother is despised by his, because he is naughty and idle. Is he sometimes punished? He is every morning and every evening. Are you sometimes punished? I am never; I am loved and rewarded by my good masters. What must one do in order to be rewarded? One must be skilful and study a great deal. Who is loved, and who is hated? He who is studious and good is loved, and he who is idle and naughty is hated. Must one be good in order to be loved? One must be so. What must one do in order to be loved? One must be good and industrious. Are these children never punished? They are never, because they are always studious and good; but those are so very often, because they are idle and naughty. Who is praised and rewarded? Skilful children are praised, esteemed and rewarded, but the ignorant are blamed, despised and punished.

EXERCISE CIX.

Why were those children loved? They were loved, because they were good. Were they better than we? They were not better, but more studious than you. Was your sister as industrious as mine? She was as industrious, but your sister was better than mine. Is your brother not loved? He is flattered, but he is not beloved? Was your uncle's house much admired? It was much looked at, but it was not admired. What is the price of meat? Beef is sold at seven pence a pound. Who told you that? I was told so in the market. What has this child done? He has cut his hand. Why was a knife given to him? A knife was given

him to cut his bread with, and he cut his hand. Do you like to drive? I like to ride. Has your brother ever been on horseback? He has never been on horseback. Does your sister ride as often as you? She rides oftener than I. Did you go on horseback the day before yesterday? I went on horseback to-day. Do you like travelling in the summer? I do not like travelling in the summer; I like travelling in the spring and in autumn. Is it good travelling in autumn? It is good travelling in autumn and in the spring; but it is bad travelling in the summer and in the winter. Have you sometimes travelled in the summer? I have often travelled in the summer and in the winter. Have you been in London? I have been there (*or*: I have). Is the living good there? The living is good there, but dear. Is it dear living in Paris? It is good living there, and not dear. Do you like travelling in Italy? I like travelling there, because the living is good, and good people are found there; but the roads are not very good. Does your father like to travel in France? He likes to travel there, because good people are found there. Do the French like to travel in England? They like to travel there. Do the English like to travel in Spain? They like to travel there; but they find the roads there too bad. Have you spoken to the merchant? I have spoken to him. What did he say? He left without saying any thing. Have you bought a house? I do not buy without money. Will you go for some cider? I cannot go for cider without money. Can you work without speaking? I can work, but not study English without speaking.

EXERCISE CX.

How is the weather? The weather is very bad. Was it stormy yesterday? It was very stormy. Do you go to the the country to-day? I go there, if it is not stormy. Do you intend going to England this year? I intend going there, if the weather is not too bad. What sort of weather was it yesterday? It was thundering

(or : It thundered). Did the sun shine ? The sun did not shine ; it was foggy. Do you hear the thunder ? I hear it. Is it fine weather ? The wind blows hard, and it thunders much. What do you do in the evening ? I work as soon as I have supped. And what do you do afterwards ? Afterwards I sleep. When does your sister drink ? She drinks as soon as she has eaten. When does she sleep ? She sleeps as soon as she has supped. Is your mother arrived at last ? She is arrived. When did she arrive ? This morning at five o'clock. Has your aunt set out at last ? She has not set out yet. Have you at last found a good master ? I have at last found one. Are you at last learning German ? I am at last learning it. Why have you not already learnt it ? Because I have not been able to find a good master. Of whom have you spoken ? We have spoken of you. Have you praised me ? We have not praised you ; we have blamed you. Why have you blamed me ? Because you do not study well. Of what has your uncle spoken ? He has spoken of his books, his houses, his horses, and his dogs. Has your aunt spoken of her carriage ? She has not spoken of hers, but of her brother's. Do you like to go on foot ? I do not like to go on foot, but I like going in a carriage when I am travelling. Is your little brother willing to go on foot ? He cannot go on foot, because he is tired.



THIRTY-SEVENTH LESSON.

第三十七課 *Ti⁴ san⁴ shih⁵ ts'ih⁵ k'o⁴.*

Obs. 135—When the action of a verb is reflected upon the subject, the nominative and the accusative must, of course, agree in person and number. The gender of pronouns is not expressed in Chinese, and can only be indicated by some expression denoting sex or by the sense of the context. There are no essentially reflective verbs in Chinese as in French, though many Chinese verbs can be made reflective by the addition of the pronoun 自 *tsz⁴*, *self*, *one's self*, or 自己 *tsz⁴ ki³* also, *self*, *one's self*, to the object of the verb.

Myself.	我自己	<i>Wo³ tsz⁴ ki³.</i>
Thyself.	你自己	<i>Ni³ tsz⁴ ki³.</i>
Himself.		
Herself.	他自己	<i>T'a⁴ tsz⁴ ki³.</i>
Itself.		
One's self.	自己, [親自]	<i>Tsz⁴ ki³, ts'in⁴ tsz⁴.</i>
Ourselves.	我們自己	<i>Wo³ mun² tsz⁴ ki³.</i>

Yourselves.	你們自己	<i>Ní³ mun² tsz⁴ kí³.</i>
Themselves.	他們自己	<i>T'á⁴ mun² tsz⁴ kí³.</i>
To cut yourself.	切你自己	<i>Ts'ieh⁵ ní³ tsz⁴ kí³.</i>
To cut myself.	切我自己	<i>Ts'ieh⁵ wo³ tsz⁴ kí³.</i>
To cut ourselves.	切我們自己	<i>Ts'ieh⁵ wo³ mun² tsz⁴ kí³.</i>
To cut himself.	切他自己	<i>Ts'ieh⁵ t'á⁴ tsz⁴ kí³.</i>
To cut herself.		
To cut itself.		
To cut one's self.	自切自己	<i>Tsz⁴ ts'ieh⁵ tsz⁴ kí³.</i>
Do you burn yourself?	你燒你自己麼	<i>Ní³ sháu¹ ní³ tsz⁴ kí³ mo³.</i>
I do not burn myself.	我不燒 ¹ 我自己	<i>Wo³ puh⁵ sháu¹ wo³ tsz⁴ kí³.</i>
You do not burn yourself.	你不燒你自己	<i>Ní³ puh⁵ sháu¹ ní³ tsz⁴ kí³.</i>
I see myself.	我看我自己	<i>Wo³ k'án⁴ wo³ tsz⁴ kí³.</i>
Do I see myself?	我看我自己麼	<i>Wo³ k'án⁴ wo³ tsz⁴ kí³ mo³.</i>

¹ The object of reflexive verbs need not be repeated as it is sufficient embodied in the nominative and 自己 *tsz⁴ kí³*. Thus the repetition of the personal pronouns 你 *ní³*, 我 *wo³*, in the above phrases becomes unnecessary.

He sees himself.	他看他自己	<i>T'á¹ k'án¹ t'á¹ tsz¹ k'í³.</i>
She warms herself.	他烤自己	<i>T'á¹ k'ao³ tsz¹ k'í³.</i>
We warm ourselves.	我們烤我們自己	<i>Wo³ mun² k'ao³ wo³ mun² tsz¹ k'í³.</i>
They see themselves.	他們看自己	<i>T'á¹ mun² k'án¹ tsz¹ k'í³.</i>

Obs. 136. — With Chinese reflexive verbs, the reflexive pronoun is placed between the auxiliary and the verb. In such cases the word 自己 *tsz¹ k'í³*, *self* alone is expressed and the personal pronoun of the object is omitted.

Do you wish to warm yourself?	你要自己烤麼	<i>Ní³ yáu¹ tsz¹ k'í³ k'ao³ mo³.</i>
Does he wish to warm himself?	他要自己烤麼	<i>T'á¹ yáu¹ tsz¹ k'í³ k'ao³ mo³.</i>
I wish to warm myself.	我要自己烤	<i>Wo³ yáu¹ tsz¹ k'í³ k'ao³.</i>
Does he wish to see herself?	他要自己看麼, 他要自己看麼	<i>T'á¹ yáu¹ tsz¹ k'í³ k'án¹ mo³, t'á¹ yáu¹ k'án¹ tsz¹ k'í³ mo³.</i>
She wishes to see herself.	他要自己看	<i>T'á¹ yáu¹ k'án¹ tsz¹ k'í³.</i>
They wish to warm themselves.	他們要自己烤	<i>T'á¹ mun² yáu¹ tsz¹ k'í³ k'ao³.</i>

To go away.	去, 走	<i>K'ū⁴, tsāu³.</i>
Are you going away?	你去麼	<i>Ni³ k'ū⁴ mo³.</i>
I am going away.	我去	<i>Wo³ k'ū⁴.</i>
Is he going away?	他去麼	<i>T'ā¹ k'ū⁴ mo³.</i>
Is she going away?		
She is not going away.	他不去	<i>T'ā¹ puh⁵ k'ū⁴.</i>
Are we going away?	我們去麼	<i>Wo³ mun² k'ū⁴ mo³.</i>
We are going away.	我們去	<i>Wo³ mun² k'ū⁴.</i>
Are these gentlemen going away?	這些先生去麼	<i>Ché⁴ sié¹ sien¹ sang¹ k'ū⁴ mo³.</i>
Are these ladies going away?	這些位大娘去麼	<i>Ché⁴ sié¹ wei¹ néang² k'ū⁴ mo³.</i>
They are not going away.	他們不去	<i>T'ā¹ mun² puh⁵ k'ū⁴.</i>
He amuses himself in reading.	他以念書快樂自己	<i>T'ā¹ i³ nien¹ shu¹ kw'ái⁴ loh⁵ tsz³ k'í³.</i>
She diverts herself in singing.	他以歌唱爲快樂自己	<i>T'ā¹ i³ ko¹ ch'ang¹ wei² kw'ái⁴ loh⁵ tsz³ k'í³.</i>

To amuse one's-
self in doing any
thing. 以做工夫快樂自
己 *I³ tso⁴ kung¹ fú⁴
kw'ái⁴ loh³ tsz⁴
ki³.*

To divert one's-
self in doing any
thing.

How do you
amuse
yourself? 你自己怎麼樣快樂 *Ni³ tsz⁴ ki³ tsang³
mo³ yang⁴ kw'ái⁴
loh³.*

OBS. 137. — In such sentences as, *I amuse myself in reading*, the subject is followed, by the second verb in a participial form, and precedes the predicate. 以 *i³*, 'by', 'with', or 'in', when it precedes the infinitive frequently has the function of changing it into a participial noun.

I amuse myself
in reading. 我以念書快樂 *Wo³ i³ nien⁴ shú⁴
kw'ái⁴ loh³.*

She diverts her-
self in playing. 他自己以玩耍為
快樂 *T'á⁴ tsz⁴ ki³ i³
hwán² sha³ wei²
kw'ái⁴ loh³.*

他玩耍²以快樂 *T'á⁴ hwán² sha³
i³ kw'ái⁴ loh³.*

He praises him-
self. 他讚美自己 *T'á⁴ tsán⁴ mei³
tsz⁴ ki³.*

We must not
praise our-
selves. 我們不該讚美自
己 *Wo³ mun² puh⁵
kái⁴ tsán⁴ mei³
tsz⁴ ki³.*

Each. 每, 各 *Mei³, koh³.*

² 以 *i³*, governs its object both as preposition and postposition.

Each one.	每 一 个	<i>Mei³ yih³ ko⁴.</i>
Each man.	每 人, 各 人	<i>Mei³ jin², koh³ jin².</i>
Each man amuses himself as he likes.	每 人 快 樂 自 己 如 己 所 願	<i>Mei³ jin² kw' ai⁴ loh³ tsz⁴ ki³ ju² ki³ so³ yuen².</i>
Each one amuses himself in the best way he can.	各 人 快 樂 自 己 找 至 好 的 方 法	<i>Koh³ jin² kw' ai⁴ loh³ tsz⁴ ki³ ch'au² chi⁴ hau³ tih⁵ f'ing¹ fah⁵.</i>
Each of you.	³ 你 們 每 一 个	<i>Ni³ mun² mei³ yih³ ko⁴.</i>
The world. { The people. }	世 界, 人	<i>Shi³ kiai⁴, jin².</i>
Every one. } Every body. }	衆 人, 每 位, 各 人	<i>Chung⁴ jin², mei³ wei³, koh³ jin².</i>
Every body speaks of it.	人 人 說 到 那 个	<i>Jin² jin² shuoh³ tau⁴ na⁴ ko⁴.</i>
Every one is liable to error.	每 人 能 有 錯	<i>Mei³ jin² nang² yü³ ts'o⁴.</i>
To mistake. To be mistaken.	錯	<i>Ts'o⁴.</i>
You are mistaken.	你 錯	<i>Ni³ ts'o⁴.</i>

³ Each of you, lit. you each one.

⁴ In the above example the doubling of 人 jin², 'man' renders it distributive rather than collective.

She is mistaken.	他錯	<i>T'á¹ ts'ò⁴.</i>
To deceive. } To cheat. }	欺騙, 哄, 瞞騙	<i>K'í¹ p'ien⁴, hung³, mwan² p'ien⁴.</i>
He has cheated me.	他騙了我	<i>T'á¹ p'ien⁴ liáu³ wo³.</i>
He has cheated me of ten pounds.	他瞞騙了我十磅 金磅	<i>T'á¹ mwan² p'ien⁴ liáu³ wo³ shih⁵ pang³ kin¹ p'ang²</i>
You cut your finger.	你切你的指頭	<i>Ní³ ts'ieh⁵ ní³ tih³ chí³ t'au².</i>
I cut my nails.	我剪我的指甲	<i>Wo³ ts'ien³ wo³ tih³ chí³ kiah⁵.</i>
The hair.	頭髮	<i>T'au² fah⁵.</i>
He pulls out his hair.	他拔他的頭髮	<i>T'á¹ p'ah⁵ t'á¹ tih⁵ t'au² fah⁵.</i>
He cuts his hair.	他剪自己頭髮	<i>T'á¹ tsien³ tsz¹ k'í³ t'au² fah⁵.</i>
He gets his hair cut.	他使人剪他的頭 髮	<i>T'á¹ shí³ jin² tsien³ t'á¹ tih⁵ t'au² fah⁵.</i>
She has broken her arm.	他折了他的胳膊	<i>T'á¹ cheh² liáu³ t'á¹ tih⁵ k'ó⁵ chuén³.</i>
He lost his leg in the battle.	他在陣上失了他 的腿	<i>T'á¹ tsái⁴ chin⁴ shang⁴ shih⁵ liáu³ t'á¹ tih⁵ t'ui³.</i>

³ Cutting with scissors is translated by 剪 tsien³.

- My friend has lost his sight. 我的朋友失了眼光 *Wo³ tih⁵ p'ang² yu³ shih⁵ liáu³ yen³ kwang¹.*
- That man has lost his wits. 那个人失了明悟 *Ná¹ ko⁴ jiu² shih⁵ liáu³ ming² wu⁴.*
- The wits. 明悟, 意見 *Ming² wu⁴, i⁴ kien⁴.*
- Have you cut yourself? 你切了你自己麼 *Ní³ ts'ieh⁵ liáu³ ní³ tsz⁴ kí³ mo³.*
- I have cut myself. 我切了我自己 *Wo³ ts'ieh⁵ liáu³ wo³ tsz⁴ kí³.*
- Have I cut myself? 我切了我自己麼 *Wo³ ts'ieh⁵ liáu³ wo³ tsz⁴ kí³ mo³.*
- You have cut yourself. 你切了你自己 *Ní³ ts'ieh⁵ liáu³ ní³ tsz⁴ kí³.*
- Has your brother cut himself? 你的弟兄切了自己麼 *Ní³ tih⁵ tí⁴ hiung¹ ts'ieh⁵ liáu³ tsz⁴ kí³ mo³.*
- He has cut himself. 他切了他自己 *T'a¹ ts'ieh⁵ liáu³ t'a¹ tsz⁴ kí³.*
- Has your sister cut herself? 你的姐妹切了自己麼 *Ní³ tih⁵ tsie³ mei¹ ts'ieh⁵ liáu³ tsz⁴ kí³ mo³.*
- She has not cut herself. 他沒有切自己 *T'a¹ muh⁵ yí³ ts'ieh⁵ tsz⁴ kí³.*
- We have cut ourselves. 我們切了我們自己 *Wo³ mun² ts'ieh⁵ liáu³ wo³ mun² tsz⁴ kí³.*

We have not cut ourselves. 我們沒有切我們自己 *Wo³ mun² muh⁵ yú³ ts'ieh⁵ wo³ mun² tsz⁴ ki³.*

Have those men cut themselves? 那些人切了他們自己麼 *Ná⁴ sié⁴ jin² ts'ieh⁵ liáu³ t'á⁴ mun² tsz⁴ ki³ m o³.*

They have not cut themselves. 他們沒有切自己 *T'á⁴ mun² muh⁵ yú³ ts'ieh⁵ tsz⁴ ki³.*

Those women have cut themselves. 那些女人切了他們自己 *Ná⁴ sié⁴ nü³ jin² ts'ieh⁵ liáu³ t'á⁴ mun² tsz⁴ ki³.*

To take a walk. 走走, 溜打, 遊, 逛, *Tsau³ tsau³, liú² tá³, yú², kwáng⁴.*

To go out walking. 去走走 *K'ü⁴ tsau³ tsau³.*

To take an airing in a carriage. 坐車上遊玩 *Tso⁴ ch'è⁴ sháng⁴ yú² wán².*

To take a ride. 馬上走走 *Má³ sháng⁴ tsau³ tsau³.*

Do you take a walk? 你走走麼 *Ní³ tsau³ tsau³ m o³.*

I take a walk. 我走走 *Wo³ tsau³ tsau³.*

He takes a walk. 他溜打 *T'á⁴ liú² tá³.*

溜打 *liú² tá³*, to take a walk is more generally used than 走走 *tsau³ tsau³*, especially in Pekinese.

She takes a walk.	他走走	<i>T'a⁴ tsau³ tsau³</i>
They wish to take a walk.	他們要走走	<i>T'a⁴ mun² yáu⁴ tsau³ tsau³</i>
To walk a child.	帶孩子走走	<i>T'ai⁴ hái² tsz³ tsau³ tsau³</i>
Do you take your children out walking?	你帶你的孩子們走走麼	<i>Ní³ tái⁴ ní³ tih³ hái² tsz³ mun² tsau³ tsau³ mo³</i>
I take them out walking every morning.	我每早帶他們走走	<i>Wo³ mei³ tsau³ tái⁴ t'a⁴ mun² tsau³ tsau³</i>
Has that man gone away?	那个人去了麼	<i>Ná⁴ ko⁴ jin² k'ü⁴ liáu³ mo³</i>
He has gone away.	他去了	<i>T'a⁴ k'ü⁴ liáu³</i>
She has gone away.		
Have your brothers gone away?	你的弟兄們去了麼	<i>Ní³ tih³ t'i⁴ hiung⁴ mun² k'ü⁴ liáu³ mo³</i>
They have not gone away.	他們沒有去	<i>T'a⁴ mun² muh³ yü³ k'ü⁴</i>
Have your sisters gone away?	你的姐妹們去了麼	<i>Ní³ tih³ tsie³ mei³ mun² k'ü⁴ liáu³ mo³</i>
They were not willing to go away.	他們會不要去	<i>T'a⁴ mun² ts'ang³ puh³ yáu⁴ k'ü⁴</i>

To go to bed. } To lie down. }	睡覺, 去上床	<i>Shwui⁴ kioh⁵, k'ü⁴ shäng¹ ch'wäng².</i>
To go to bed.	去上床	<i>K'ü⁴ shäng¹ ch'wäng².</i>
Do you rise early.	你起的早麼	<i>Ni³ k'i³ tih⁵ tsau³ mo³.</i>
I rise at sunrise.	日出之時我起來	<i>Jih⁵ ch'uh⁵ chí¹ shí² wo³ k'i³ lái².</i>
I go to bed at sunset.	日落之時我睡覺	<i>Jih⁵ loh⁵ chí¹ shí² wo³ shwui⁴ kioh⁵.</i>
Sunrise.	日出	<i>Jih⁵ ch'uh⁵.</i>
Sunset.	日落	<i>Jih⁵ loh⁵.</i>
At what time did you go to bed?	你曾幾下鐘去睡覺	<i>Ni³ ts'ang² k'i³ hiá⁴ chung¹ k'ü⁴ shwui⁴ kioh⁵.</i>
At two o'clock in the morning.	在早辰兩下鐘	<i>Tsái⁴ tsau³ shin² liáng⁴ hiá⁴ chung¹.</i>
At what o'clock did she go to bed yesterday?	他昨日是幾下鐘 去睡	<i>T'á⁴ tsoh⁵ jih⁵ shí⁴ k'i³ hiá⁴ chung¹ k'ü⁴ shwui⁴.</i>
She went to bed at midnight.	他去睡覺是半夜 裡	<i>T'á⁴ k'ü⁴ shwui⁴ kioh⁵ shí⁴ pwan⁴ yé⁴ lí³.</i>
To be delighted with something. To rejoice at something.	喜歡事, 快樂事	<i>Hi³ hwán¹ sz⁴, kw'ái⁴ loh⁵ sz⁴.</i>

I rejoice at your happiness. }
I am delighted with your happiness. } 我喜歡你的福氣 *Wo³ h³ hwán⁴ n³ tih⁵ fuh⁵ k'í⁴.*

At what does your mother rejoice? 你母親喜歡什麼 *Ní³ m³ ts'in⁴ h³ hwán⁴ shih⁵ m³.*

I have rejoiced. 我快樂了 *Wo³ kw'ai⁴ loh⁵ liáu³.*

They have rejoiced. 他們快樂了 *T'á⁴ mun² kw'ai⁴ loh⁵ liáu³.*

You have been mistaken. 你錯了 *Ní³ ts'o⁴ liáu³.*

We have been mistaken. 我們錯了 *Wo³ mun² ts'o⁴ liáu³.*

The evil. 惡 *Ngoh⁵.*

The pain. }
The harm. } 傷, 害, 傷害 *Sháng⁴, hāi⁴, shāng⁴ hāi⁴.*

To hurt somebody. 傷人 *Sháng⁴ jin².*

Have you hurt that man? 你傷了那個人麼 *Ní³ sháng⁴ liáu³ ná⁴ ko⁴ jin² m³.*

I have not hurt him. 我沒有傷他 *Wo³ muh⁵ sháng⁴ t'á*

Why did you hurt that woman? 你會爲什麼傷那個女人 *Ní³ ts'ana² shih⁵ m ná⁴ ko⁴*

I have not hurt her.	我沒有傷他	Wo ³ muh ⁵ yú ³ sháng ¹ t'á ¹ .
Does that hurt you?	那個傷你麼	Ná ⁴ ko ⁴ sháng ¹ ní ³ mo ³ .
That hurts me.	那個傷我	Ná ⁴ ko ⁴ sháng ¹ wo ³ .
To do good to any body.	待人好	Tái ⁴ jìn ² háu ³ .
Have I ever done you any harm?	我已經傷你麼	Wo ³ í ³ k'ing ¹ sháng ¹ ní ³ mo ³ .
On the contrary.	相反	Siǎng ¹ fán ³ .
No; on the contrary, you have done me good.	沒有, 却反是你待了我好	Muh ⁵ yǔ ³ , k'io ⁵ fán ³ shí ⁴ ní ³ tái ⁴ liáu ³ wo ³ háu ³ .
I have never done harm to any body.	我總沒有害一個人	Wo ³ tsung ³ muh ⁵ yú ³ hāi ⁴ yih ⁵ ko ⁴ jìn ² .
Have I hurt you?	我傷了你麼	Wo ³ sháng ¹ liáu ³ ní ³ mo ³ .
You have not hurt me.	你沒有傷了我	Nǐ ³ muh ⁵ yú ³ sháng ¹ liáu ³ wo ³ .
That does me good.	那個爲我好	Ná ⁴ ko ⁴ wei ² wo ³ háu ³ .
To do with.) To dispose of. (用, 使用	Yung ⁴ , shí ³ yung ⁴ .

¹ To do good to is rendered in Chinese by 待好 tái⁴ háu³, to treat well.

What does the servant do with his broom? 家人使這個掃把作什麼 *Kia¹ jin² shi³ chē¹ ko¹ sāu⁴ pā³ tsoh¹ shih⁵ mo³.*

He sweeps the room with it. 他使那個打掃房屋 *T'a¹ shi³ ná⁴ ko¹ lá³ sāu⁴ fāng² uh².*

What does he wish to make out of this wood? 他要那個木頭做什麼 *T'a¹ yau⁴ yung¹ ná⁴ ko¹ muh⁵ t'au² tso⁴ shih⁵ mo³.*

What does he want this wood for?

He does not wish to make any thing out of it. 他不要用那個做什麼 *T'a¹ puh⁵ yau⁴ yung¹ ná⁴ ko¹ tso⁴ shih⁵ mo³.*

He does not want it for any thing.

What have you done with your money? 你把銀子怎麼用了 *Ní³ pā³ yin² tsz³ tsāng³ mo³ yung¹ liáu³.*

I have bought a house with it. 我用他買了一所房屋 *Wo³ yung⁴ t'á¹ mǎi³ liáu³ yih⁵ so³ fāng² uh².*

To become. 成 *Ching².*

What has become of your brother? 你的弟兄成了什麼 *Ní³ tih⁵ lí⁴ hiung¹ ching² liáu³ shih⁵ mo³.*

I do not know what has become of him. 我不知道他成了什麼 *Wo³ puh⁵ chí¹ t'au⁴ t'á¹ ching² liáu³ shih⁵ mo³.*

⁸ Literally, he wishes using this wood make what?

What has become of your sister? 你的姐妹成了什麼 *Ní³ tih⁵ tsie³ mei⁴ ching² liáu³ shih⁵ mo³.*

I do not know what has become of her. 我不曉得他成了什麼 *Wo³ puh⁵ hiáu³ teh⁵ t'á⁴ ching² liáu³ shih⁵ mo³.*

OBS. 138. — 當 *táng¹*, besides its regular signification of 'ought' has sometimes the meaning of *to become, to turn*, especially when used in the sense of joining or entering a trade or profession.

He has turned soldier. 他當了兵 *T'á⁴ táng¹ liáu³ ping⁴.*

Have you turned merchant? 你當了商人麼 *Ní³ táng¹ liáu³ sháng⁴ jin² mo³.*

I have turned lawyer. 我當了狀師 *Wo³ táng¹ liáu³ chwang⁴ sz⁴.*

To enlist. } 成兵 *Ching² ping⁴.*
To enrol. }

He has enlisted. 他成了兵 *T'á⁴ ching² liáu³ ping⁴.*

Nothing but. 單, 只 *Tán¹, chu³.*

For. 因為 *Yin⁴ wei⁴.*

Because. 因為 *Yin⁴ wei⁴.*

He has nothing but enemies. 他只有仇人 *T'á⁴ chí³ yū³ chau² jin².*

I cannot pay you,
for I have no
money.

我不能還你的錢，
因為我沒有

Wo³ puh⁵ nang²
huan² ni³ tih³
ts'ien², yin⁴ wei³
wo³ muh⁵ yu².

He cannot give
you any bread,
for he has none.

他不能給你饅頭，
因為他沒有

T'ā⁴ puh⁵ nang²
kih⁵ nī³ muan²
t'au², yin⁴ wei³
t'ā⁴ muh⁵ yu².

To lie.

說白話，說謊

Shwōh⁵ peh⁵ hwa⁴,
shwōh⁵ hwang³.

To utter a false-
hood.

講白話

Kiang³ peh⁵ hwa⁴.

The story-teller.
The liar.

扯謊話的人

Ch'ē³ hwang³
hwa⁴ tih⁵ jin².

To feel.

覺，知覺

Kioh⁵, chí⁴ kioh⁵.

Felt.

覺了

Kioh⁵ liáu³.

To soil.

To dirty.

污穢

Wú⁴ wei⁴.

To fear.

To dread.

怕，恐怕

P'ā⁴, k'ung³ p'ā⁴.

To feel sleepy.

覺睏

Kioh⁵ kw'an⁴.

Do you feel
sleepy?

你覺睏麼

Ni³ kioh⁵ kw'an⁴
mo³.

I do not feel
sleepy.

我不覺睏

Wo³ puh⁵ kioh⁵
kw'an⁴.

⁹ Lit. to say white words.

Do you dread to go out? 你怕出門麼 *Ni³ p'ā⁴ ch'uh⁵ mun² mo³.*

I do not dread to go out. 我不怕出門 *Wo³ puh⁵ p'ā⁴ ch'uh⁵ mun².*

He fears to soil his fingers. 他怕污穢他的指頭 *T'ā⁴ p'ā⁴ wū⁴ wei⁴ t'ā⁴ tih⁵ ch'ih³ t'au².*
He is afraid of soiling his fingers.

She is afraid to go there. 他怕去那裡 *T'ā⁴ p'ā⁴ k'ū⁴ nā³ li³.*

Do you fear that man? 你怕那个人麼 *Ni³ p'ā⁴ nā⁴ ko⁴ jin² mo³.*

I do not fear him. 我不怕他 *Wo³ puh⁵ p'ā⁴ t'ā⁴.*

What do you fear? 你怕什麼 *Ni³ p'ā⁴ shih⁵ mo³.*

Whom do you fear? 你怕誰 *Ni³ p'ā⁴ shwui².*

I fear nobody. 我不怕什麼人 *Wo³ puh⁵ p'ā⁴ shih⁵ mo³ jin².*

EXERCISE CXI.

Why does not your sister light the fire? She does not light it, because she is afraid of burning herself. Why does not your brother brush his coat? He does not brush it, because he is

afraid of soiling his fingers. Do you see yourself in that looking-glass? I see myself in it (*or* : I do). Can your aunt see herself in that small looking-glass? She can see herself therein (*or* : in it; *or* : She can). Can your sisters see themselves in that large looking-glass? They can see themselves therein (*or* : in it; *or* : They can). Why have you not cut your bread? I have not cut it, because I was afraid of cutting my fingers. Have you sore fingers? I have sore fingers and sore feet. Do you wish to warm yourself? I do wish to warm myself (*or* : I do), because I am very cold. Why does not that lady warm herself? Because she is not cold. Do our neighbours warm themselves? They warm themselves, because they are cold. Do you cut your hair? I do not cut it myself, I get it cut. Does your friend cut his nails? He cuts his nails and his hair. Has your brother cut his hair? He has cut his nails, instead of cutting his hair. Where has that man lost his leg? He has lost it in the battle. Why does not your aunt read the book which you have lent her? She cannot read it, for she has lost her sight. Why does that man tear out his hair? He tears it out, because he cannot pay what he owes. How do you amuse yourself? I amuse myself in the best way I can. In what do your children amuse themselves? They amuse themselves in studying, writing, and playing. In what (*or* : How) did your aunt amuse herself? She amused herself in reading some good books, and in writing to her friends. In what (How) does your sister amuse herself, when she has nothing to do at home? She goes to the play, and to the concert, and she often says : Every one amuses himself as he likes. What does my sister tell you? She tells me that you wish to buy my house; but I know that she is mistaken, because you have no money to buy it with. What do they say at the market? They say the enemy is beaten. Do you believe that? I believe it, because every one says so. Why have you bought that book? I have bought it, because I want it to learn English, and because every one speaks of it.

EXERCISE CXII.

Every man has his taste; what is yours? Mine is to study, to read a good book, to go to the theatre, the concert and the ball, and to ride. Are you going away? I am going away. When are you going away? I am going away to-morrow. Am I going away? You are going away, if you like. What did the Englishmen say? They went away without saying any thing. How do you like this tea? I do not like it. What is the matter with you? I feel sleepy. Does your son feel sleepy? He does not feel sleepy; but he is cold. Why does he not warm himself? He has no wood to make a fire. Why does he not buy some wood? He has no money to buy any. Why do you not lend him some? Because I have none myself. If you have no money, why do you not say so? for I can lend you some. You are very kind. What has become of your friend? He has become a lawyer. What has become of your nephew? He has enlisted. Has your uncle enlisted? He has not enlisted. What has become of him? He has turned merchant. What has become of his children? His children have become men. What has become of your son? He has become a great man. Has he become learned? He has become learned? What has become of my book? I do not know what has become of it. Have you torn it? I have not torn it. What has become of our friend's daughter? I do not know what has become of her. What have you done with your money? I have bought a book with it. What has the joiner done with his wood? He has made a table and two benches of it. What has the tailor done with the cloth which you gave him? He has made clothes of it for your children and mine. Why has your sister gone away so soon? She has promised her aunt to be at her house at a quarter to seven, so that she went away early, in order to keep her promise. Why has that child been praised? It has been praised, because it has studied well. Why has that other child been punished? It has been punished, because it has been naughty and idle. Has your boy been rewarded?

He has been rewarded, because he has worked well. Has that man hurt you? No, sir, he has not hurt me. What must one do in order to be loved? One must do good to those that have done us harm. Have we ever done you harm? No; you have, on the contrary, done us good. Have I hurt you? You have not hurt me, but your children have. Is it your sister who has hurt my daughter? No, Ma'am, it is not my sister, because she has never hurt any body.

EXERCISE CXIII.

Have you hurt yourself? I have not hurt myself. Who has hurt himself? My aunt has hurt herself, for she has cut her finger. Is she still ill? She is better. I rejoice to hear that she is no longer ill. Has she drunk the wine which I sent her? She has drunk it, and it has done her good. Have you cut your hair? I have not cut it myself, but I have had it cut. Do you go to bed early? I go to bed late, for I cannot sleep when I go to bed early. At what o'clock do your children go to bed? They go to bed at sunset. Do they rise early? They rise at sunrise. At what o'clock did your daughter rise to-day? To-day she rose late, because she went to bed late yesterday evening. Did your son rise this morning as early as I? He rose earlier than you, for he rose before sunrise. What does your son do when he gets up? He studies, and then he breakfasts. What does he do after breakfasting? As soon as he has breakfasted he comes to my house, and we take a ride.

THIRTY-EIGHTH LESSON.

第三十八課 *Tí⁴ sán¹ shih⁵ pa¹ k'o⁴.*

To rain.

下雨

Hiá⁴ yú³.

Obs. 139. — Impersonal verbs are only used in the third person, the subject being understood. The tenses and moods of impersonal verbs are formed in the same manner as those of all other verbs. The indicative present, and infinitive have the same form and their distinction can only be inferred from the sense of the phrase.

It rains.

落雨, 下雨

*Loh⁵ yú³, hiá⁴
yú³.*

It rained.

那時下雨

Ná⁴ shí² hiá⁴ yú³.

It has rained.

下了雨

Hiá⁴ liáu³ yú³.

To snow.

下雪, 落雪

*Hiá⁴ siueh², loh⁵
siueh².*

It snows.

下雪

Hiá⁴ siueh².

¹下雨 *hiá⁴ yú³, (it) downs, drops, or descends rain.*

It snowed.	那時下雪	<i>Nā⁴ shí² hiā⁴ siueh².</i>
It has snowed.	下了雪	<i>Hiā⁴ liāu³ siueh².</i>
To hail.	下雹子	<i>Hiā⁴ puh⁴ tsz³.</i>
It hails.	下雹子	<i>Hiā⁴ puh⁴ tsz³.</i>
It hailed.	那時下雹子	<i>Nā⁴ shí² hiā⁴ puh⁴ tsz³.</i>
It has hailed.	下了雹子	<i>Hiā⁴ liāu³ puh⁴ tsz³.</i>
To lighten.	打閃	<i>Tā³ shen³.</i>
Does it lighten?	打閃麼	<i>Tā³ shen³ mo³.</i>
It lightens.	打閃	<i>Tā³ shen³.</i>
It lightens much.	打大閃	<i>Tā³ tā⁴ shen³.</i>
It thunders loud.	打大雷	<i>Tā³ tā⁴ lui².</i>
It rains very hard.	下大雨	<i>Hiā⁴ tā⁴ yü³.</i>
Does it snow?	下雪不下	<i>Hiā⁴ siueh² puh³ hiā⁴.</i>
It snows heavily.	下大雪	<i>Hiā⁴ tā⁴ siueh².</i>
It hails much.	下大雹	<i>Hiā⁴ tā⁴ puh⁴.</i>
The sun does not shine.	日不照	<i>Jih³ puh³ chāu⁴.</i>

The sun is in my eyes.	日頭照我的眼睛	<i>Jih⁵ t'au² ch'au⁴ wo³ tih⁵ yen³ tsing⁴.</i>
A clap of thunder.	一聲霹靂	<i>Yih⁵ shing⁴ p'ih² lui².</i>
To thunder.	打雷	<i>Tā³ lui².</i>
To shine.	照發亮	<i>Ch'au⁴, fāh⁵ liang⁴.</i>
The lightning.	火閃, 閃電	<i>Ho³ shen³, shen³ tien⁴.</i>
A flash of lightning.	一閃電	<i>Yih⁵ shen³ tien⁴.</i>
The rain.	雨	<i>Yü³.</i>
The snow.	雪	<i>Siueh².</i>
The parasol.	日傘	<i>Jih⁵ san³.</i>

OBS. 140. — *Whose* as a relative in the possessive case is rendered, when the thing or person possessed is a nominative by 是 *shí⁴*, *to be*, followed by a possessive. When *whose* is followed by an object 是 *shí⁴*, *to be*, precedes it, in like manner the possessive being then placed before the accusative.

see the man whose brother has killed my dog.	我看那个人, 是他的弟兄殺了我的狗	<i>Wo³ k'ān⁴ ná⁴ ko⁴ jin², shí⁴ t'á⁴ tih⁵ ti⁴ hiung⁴ sháh⁵ liáu³ wo³ tih⁵ kau³.</i>
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I see the man
whose dog you
have killed.

我看那个人，是你
殺了他的狗

Wo³ k'án⁴ ná⁴ ko¹
jin², shí⁴ ní²
shah³ liáu³ t'á¹
tíh³ kau³.

Do you see the
child whose fa-
ther set out yes-
terday?

他的父親昨日去
了的那個孩子你
看見麼

Shí⁴ t'á¹ tíh³ fú²
tsing¹ tsoh³ jih³
k'ū⁴ liáu³ tíh³ ná⁴
ko⁴ hai² tsz³ ní²
k'an⁴ kien⁴ mó³.

I see it.

我看他

Wo³ k'án⁴ t'á¹.

Do you see the
people whose
horse I have
bought?

你看那些人麼，是
我買了他們的馬

Ní³ k'án⁴ ná⁴ sié¹
jin² mó³, shí⁴ uó³
mái³ liáu³ t'á¹
mun² tíh³ mó³.

I see them.

我看他們

Wo³ k'án⁴ t'á¹
mun².

Whom have you
seen?

你看了誰

Ní³ k'án⁴ lián⁴
shwui².

I have seen the
merchant whose
shop you have
taken.

我見了將舖子倒
給你的商人

Wo³ kien⁴ liáu¹
tsiang¹ p'ú⁴ tsz¹
tao¹ ki² ní³ tíh³
shang¹ jin².

I have spoken to
the man whose
house has been
burnt.

我同燒了房的人
說了
我有人說過，是他
的房子被燒了

Wo³ t'ung² shāu¹
lián³ fang² tíh³
jin² shwoh³ liáu³.
Wo³ yú³ jin¹
shwoh³ kuo⁴, shí⁴
t'á¹ tíh³ fang² tsz²
pí⁴ shāu¹ liáu³.

I see the man of
whom you
speak.

我看那个人，是你
所說的

Wo³ k'án⁴ ná⁴ ko⁴
jin², shí⁴ ní² so³
shwoh³ tíh³.

Of whom. }
Of which. } 所,, 的, 的 *So³... tih³, tih³.*

I have bought
the horse of
which you
have spoken
to me. 我買了你对我所
說的馬 *Wo³ mai³ liäu³
ni³ tui⁴ wo³ so³
shwōh³ tih³ mū³.*

To have need of.
To need. } 必須 *Pieh³ sü¹.*
To want.

That of which.
What. } 所,, 的 *So³... tih³.*

I have what I
need. }
I have what I
want. } 我有我所必須的 *Wo³ yü³ wo³ so³
pieh³ sü¹ tih³.*

He has what he
wants. 他有他必須的 *T'ā¹ yü³ t'ā¹ pieh³
sü¹ tih³.*

That of which.
The one of
which.
Those of which.
The ones of
which. } 所,, 的, 的 *So³... tih³, tih³.*

Have you the
book which
you need. 你有你所必須的
書麼 *Ni³ yü³ ni³ so³
pieh³ sü¹ tih³
shü¹ mo³.*

Have you the
book you want? 你有你必須的書
麼 *Ni³ yü³ ni³ pieh³
sü¹ tih³ shü¹ mo³.*

I have what I
need. }
I have the one
I want. } 我有我所必須用
的 *Wo³ yü³ wo³ so³
pieh³ sü¹ yung¹
tih³.*

Has your sister
the pens which
she needs?
Has your sister
the pens she
wants?

你的姐妹有他必
須的筆麼

*Ní³ tih⁵ tsie³ mei³
yü³ t'á⁴ pieh⁵ sü³
tih⁵ pih⁵ mo².*

She has those
which she
needs.
She has those
she wants.

他有他所必須的

*T'á⁴ yü³ t'á⁴ so³
pieh⁵ sü³ tih⁵.*

Which men do
you see?

你看那些人

*Ní³ k'án⁴ ná³ sié³
jín².*

I see those of
whom you have
spoken to me.

我看見你所對我
說過的

*Wo³ k'án⁴ kien⁴
ní³ so³ tái⁴ wo³
shwoh⁵ kwo³ tih⁵.*

Do you see the
pupils of whom
I have spoken
to you?

你看見我對你說
的學生麼

*Ní³ k'án⁴ kien⁴
wo³ tái⁴ ní³
shwoh⁵ tih⁵
hioh⁵ sang⁴
mo³.*

I see them.

我看見他們

*Wo³ k'án⁴ kien⁴
t'á⁴ mun².*

To whom.

給誰, 給所... 的

*Kih⁵ shwui², kih⁵
so³... tih⁵.*

I see the children
to whom you
have given
some cakes.

我看孩子們, 是你
把餠餠給了與他
們的

*Wo³ k'án⁴ hái²
tsz³ mun², shí⁴
ní³ pā³ pō⁵ pō⁵
kih⁵ liáu³ yü³ t'á⁴
mun² tih⁵.*

To which men do
you speak?

你對那些人說話

*Ní³ tái⁴ ná³ sié³
jín² shwoh⁵ hwa⁴.*

I speak to those to whom you have applied. 我對這些人說, 是你所問的 *Wo³ tui⁴ ché⁴ sié⁴ jin² shwoh⁵, shí⁴ ní³ so³ wan⁴ tih⁵.*

I have met with the ladies to whom you have applied. 我遇見了那些大娘, 是你所問的 *Wo³ yú⁴ kien⁴ liáu³ ná⁴ sié⁴ t'ā⁴ néang², shí⁴ ní³ so³ wan⁴ tih⁵.*

To apply to some one. 問人, 求人 *Wan⁴ jin², k'íu² jin².*

To meet some one. } 遇見人 *Yü⁴ kien⁴ jin².*
To meet with some one. }

Of which men do you speak? 你說那些人 *Ní³ shwoh⁵ ná³ sié⁴ jin².*

I speak of those whose children have been studious and obedient. 我說這些人, 是他們的孩子們曾用心學又听话 *Wo³ shwoh⁵ ché⁴ sié⁴ jin², shí⁴ t'ā⁴ mun² tih⁵ hái² tsz³ mun² ts'ang² yung⁴ sin⁴ hioh⁵ yü⁴ t'ing⁴ hwá⁴.*

To shut. 關, 封 *Kwán⁴, fung⁴.*

Shut. 那時關, 那時封 *Ná⁴ shí² kwán⁴, ná⁴ shí² fung⁴.*

Shut. 關了, 封了 *Kwán⁴ liáu³, fung⁴ liáu³.*

Have you done? 你完了麼 *Ní³ yuan² liáu³ mo³.*

²關 kwán⁴, 'to shut' as to close a door; to shut as to seal a letter is best expressed by 封 fung⁴.

Is the walking
good in that
country?

在那處好走麼

*Tsāi⁴ nā⁴ ch'ū¹
háu³ tsau³ mo².*

He has made
many friends
in that coun-
try.

他在那個地方交
了許多的朋友

*T'ā⁴ tsāi⁴ nā⁴ ko¹
tū⁴ fāng¹ kiāu¹
liāu³ hū³ to¹ tih³
p'ang² yū³.*

OBS. 141. — 屬 *shuh²*, 'to belong to', governs the accusative without the aid of a preposition. 歸 *kwei¹*, when used for *to belong to* takes the preposition 干 *kān¹*, 'to' after it.

To belong to.

屬, 歸 干

*Shuh², kwei¹
kān¹.*

To whom do
these books
belong?

那些書屬誰

*Nā⁴ sié¹ shū¹
shuh² shwui².*

They belong to
the captains.

是屬千總們的

*Shi⁴ shuh² ts'ien¹
tsung³ mun² tih³.*

Does that horse
belong to your
brother?

那匹馬屬你弟兄
麼

*Nā⁴ p'ih⁵ mā³
shuh² nī³ tī¹
hiung⁴ mo³.*

It belongs to him.

屬他

Shuh² t'ā¹.

Does that house
belong to your
aunt?

這間房子屬你伯
母麼

*Ché⁴ Kien¹ fāng²
tsz³ shuh² nī³
peh² mui³ mo³.*

It belongs to her.

屬他

Shuh² t'ā¹.

Do these boxes
belong to your
sisters.

那些盒子屬你姐
妹們麼

*Nā⁴ sié¹ hoh³ tsz³
shuh² nī³ tsie³
mei⁴ mun² mo³.*

They do. 屬他們 *Shuh² t'a¹ mun².*

To suit. 合式 *Hoh² shih⁴.*

Obs. 142. — The English verb *to suit*, *to fit* is formed by the Chinese word 合 *hoh²*, 'to agree', 'to harmonise', 'to be according to' with 式 *shih⁴*, 'fashion', 'measure', 'fancy', or 'taste'. When the subject is not expressed the verb 合 *hoh²* becomes an impersonal with the sense of *it agrees with*, *it is according to*; 式 *shih⁴*, in this construction, becomes a noun with the signification of *taste* or *fancy*, preceded by the possessive. Thus *that bonnet suits your sister* becomes *that bonnet agrees with your sister's fancy*.

Does that cloth suit your brother? 呢合你弟兄的式麼 *Ní² hoh² ní³ tí⁴ hiung¹ tih⁵ shih⁴ mo³.*

It suits him. 合他的式 *Hoh² t'a¹ tih⁵ shih⁴.*

Does that bonnet suit your sister? 帽子合你姐妹的式麼 *Máu⁴ tsz³ hoh² ní³ tsie³ mei⁴ tih⁵ shih⁴ mo³.*

It does not suit her. 不合他的式 *Puh⁵ hoh² t'a¹ tih⁵ shih⁴.*

Do these shoes suit your sisters? 這些雙鞋合你姐妹們的式麼 *Ché⁴ sié¹ shwáng¹ hai² hoh² ní³ tsie³ mei⁴ mun² tih⁵ shih⁴ mo³.*

They suit them. 合他們的式 *Hoh² t'a¹ mun² tih⁵ shih⁴.*

Obs. 143. — The verb *to suit* followed by another verb depending upon it should be expressed by 合意 *hoh² i⁴*, *according to idea*, or *agreeing with idea*, or by 中意 *chung¹ i⁴*, *central idea*. instead of 合式 *hoh² shih⁴*.

Does it suit you to do that? 你合意做那個麼 *Ni³ hoh² i⁴ tso³ ná⁴ ko⁴ mo³.*

It suits me to do it. 我合意 *Wo³ hoh² i⁴.*

Does it suit your brothers to come with us? 你的弟兄們合意同我們來麼 *Ni³ tih³ ú⁴ hiung¹ mun² hoh² i⁴ t'ung² wo³ mun² lái² mo³.*

It does not suit them to go out. 他們不中意出門 *T'a⁴ mun² puh³ chung⁴ i⁴ ch'uh³ mun².*

To succeed. 至到, 得意, *Chi⁴ tau⁴, teh⁵ i⁴.*

Do you succeed in learning English? 你得意學英國話麼 *Ni³ teh⁵ i⁴ hioh³ ying⁴ kwoh³ hwa⁴ mo³.*

I succeed in it. I succeed in learning it. I do. { 我得意 我得意學 *Wo³ teh⁵ i⁴. Wo³ teh⁵ i⁴ hioh³.*

Do these gentlemen succeed in selling their houses? 這些先生得意賣他們的房子麼 *Ché⁴ sié¹ sien⁴ sang⁴ teh⁵ i⁴ mǎi⁴ t'a⁴ mun² tih³ fáng² tsz³ mo³.*

They do. 他們得意 *T'a⁴ mun² teh⁵ i⁴.*

Do you succeed in doing that? 你遂意做那個麼 *Ni³ sui⁴ i⁴ tso⁴ ná⁴ ko⁴ mo³.*

succeed in it.	我遂意	Wo ³ sui ⁴ i ⁴ .
o that.	所以, 故此,	So ³ i ³ , ku ⁴ ts'z ³ .
have lost my money, so that I cannot pay you.	我失了我的銀子, 所以我不能還給你	Wo ³ shih ⁵ liáu ³ , wo ³ tih ⁵ yin ² tsz ³ , so ³ i ³ wo ³ puh ⁵ nang ² hwán ² kih ⁵ ní ³ .
y aunt is ill, so at she cannot go out.	我伯母有病, 所以他不能出門	Wo ³ peh ⁵ mú ³ yú ³ ping ⁴ , so ³ i ³ t'á ⁴ puh ⁵ nang ² ch'uh ⁵ mun ² .
y sister could not come, because she was ill.	我的姐妹不能來, 因他那時有病	Wo ³ tih ⁵ tsie ³ mei ⁴ puh ⁵ nang ² lai ² , yin ⁴ t'á ⁴ ná ⁴ shí ² yú ³ ping ⁴ .
ie inkstand.	墨罐	Meh ² shucui ⁴ .
forget.	忘記	Wáng ² kí ⁴ .
rgot.	那時忘記	Ná ⁴ shí ² wáng ² kí ⁴ .
rgotten.	忘記了	Wáng ² kí ⁴ liáu ³ .
clean.	打潔淨	Tā ³ kiek ⁵ tsing ⁴ .

EXERCISE CXIV.

Do you often go out walking? I go out walking when I have thing to do at home. Has your sister taken a ride? She has taken airing in a carriage. Can you go with me? I cannot go with

you, for I am to take my little sister out walking. Where do you walk? We walk in our aunt's garden. Why do you listen to that man? I listen to him, but I do not believe him; for I know that he is a story-teller. How do you know that he is a story-teller? He does not believe in God; and all those who do not believe in God are story-tellers. Did your mother rejoice to see you? She did rejoice to see me (She did). What did you rejoice at? I rejoiced at seeing my good friends. What was your father delighted with? He was delighted with the horse which you sent him. What were your children delighted with? They were delighted with the fine clothes which I had made for them. Why does this man rejoice so much? Because he flatters himself that he has some friends; but he is wrong, for he has nothing but enemies. Has the physician done any harm to your little daughter? He has cut her finger, but he has not done her any harm, so you are mistaken, if you believe that he has done her any harm. Do you flatter yourself that you know English? I flatter myself that I know it; for I can speak, read, and write it. Did it snow yesterday? It did snow, hail, and lighten (*or*: It snowed, hailed, and lightened). Did it rain? It did. Did your mother go out? She never goes out, when it is bad weather. Do you wish to go out? I promised my father to remain at home, so that I cannot go out. Did you go out the day before yesterday? It rained the whole day, so that I did not go out. Has your brother at last learnt English? He has not yet learnt it, because he has not yet been able to find a good master. Why has not your sister learnt German? She was ill, so that she could not learn it. Do you go to the ball this evening? I have sore feet, so that I cannot go. Has your father bought the horse of which he spoke to me? He has not yet received his money, so that he could not buy it. Have you seen the man whose children have been punished? I have not seen him. To whom did you speak at the theatre? I spoke to the lady whose brother has killed my fine dog. Have you seen the little boy whose father has become a lawyer? I have seen him (*or*: I have). Whom did you see at the ball? I saw there the men whose horses, and those whose carriage you have bought. Have

you received the money which you wanted? I have received it. Have I the paper of which I am in need? You have it. Has your sister the books which she wants? She has them not. Have you spoken to the merchants whose shop we have taken? We have spoken to them. Have your children what they want? They have what they want. Has your aunt seen the poor people whose houses have been burnt? She has not seen them. Of which man do you speak? I speak of the one whose brother has turned soldier. Of which children have you spoken? I have spoken of those whose parents are learned. Which paper has your cousin? She has that of which she is in need. Which ink have you bought? I have bought that which I wanted. Can you give me back the books which I have lent you? I have not read them yet, so that I cannot yet give them back to you.

EXERCISE CXV.

Have you seen the lady from whom I have received a present? I have not seen her. Did you understand that German? I do not know German, so that I could not understand him. Do you see the children to whom I have given cakes? I do not see those to whom you have given cakes, but those whom you have punished. To whom have you given some money? I have given some to those who have been skilful. To which children must one give books? One must give some to those who are good and obedient. To whom do you give to eat and to drink? To those who are hungry and thirsty. Do you give any thing to the children who are idle? I give them nothing. Has that man at last been listened to? They have refused to listen to him; all those to whom he applied have refused to hear him. To whom does that horse belong? It belongs to the French captain whose sister has written a note to you. Does this

money belong to you? It does belong to me (*or*: It does). From whom have you received it? I have received it from the men whose children you have seen. Has your aunt brought you the books which she promised you? She has forgotten to bring me them. Have you forgotten to write to your uncle? I have not forgotten to write to him. Does this cloth suit you? It does not suit me; have you no other? I have, but it is dearer than this. Will you show it me? I will show it you. Do these shoes suit your sister? They do not suit her, because they are too dear. Have you forgotten any thing? I have forgotten nothing. Does it suit you to learn this by heart? I have not much time to study, so that it does not suit me to learn it by heart. Has that man tried to speak to your father? He has tried to speak to him, but he has not succeeded in it. Has your little sister succeeded in writing an exercise? She has succeeded in it (*or*: She has). Have these merchants succeeded in selling their horses? They have not succeeded therein. Have you tried to clean my inkstand? I have tried, but I have not succeeded. Do your children succeed in learning English? They do. With whom have you met this morning? I have met with the man by whom I am esteemed. Did you go on foot to Germany? It does not suit me to go on foot, so that I went in a carriage.

THIRTY-NINTH LESSON.

第三十九課 *Tí⁴ sán¹ shih³ kiú³ k'o⁴.*

OBS. 144. — The two forms of the future, existing in English, the *simple* and *volative*, may be translated in Chinese, the verb in the infinitive being preceded by 將 *ts'iang¹*, 'soon', 後來 *hau⁴ lái²*, 'presently', or some other adverb or adverbial locution of future time, when simple futurity is expressed, and for the volative form by the conjugation of the verb by means of the auxiliary 要 *yáu⁴*, *will* or *to wish*. In some cases the verb in the future is qualified by a union of both forms, the context explaining whether the verb be volative, or if simple futurity be expressed.

I shall call.	我將叫, 我要叫, 我 後來叫	<i>Wo³ ts'iang¹ kiáu⁴, wo³ yáu⁴ kiáu⁴, wo³ hau⁴ lái² kiáu⁴.</i>
Thou wilt call.	你要叫	<i>Ní³ yáu⁴ kiáu⁴.</i>
He will call. She will call.	他要叫	<i>T'á¹ yáu⁴ kiáu⁴.</i>
We shall call.	我們要叫	<i>Wo³ mun² yáu⁴ kiáu⁴.</i>

You will call.	你們要叫	<i>Ní³ mun² yáu⁴ kiáu⁴.</i>
They will call.	他們要叫	<i>Tá⁴ mun² yáu⁴ kiáu⁴.</i>
I will call.	我要叫	<i>Wo³ yáu⁴ kiáu⁴.</i>
Thou shalt call.	你要叫	<i>Ní³ yáu⁴ kiáu⁴.</i>
He shall call. } She shall call. }	他要叫	<i>Tá⁴ yáu⁴ kiáu⁴.</i>
He will call.	我們要叫	<i>Wo³ mun² yáu⁴ kiáu⁴.</i>
You shall call.	你們要叫	<i>Ní³ mun² yáu⁴ kiáu⁴.</i>
They shall call.	他們要叫	<i>Tá⁴ mun² yáu⁴ kiáu⁴.</i>
Shall you have money?	你將要有銀子麼	<i>Ní³ ts'iang⁴ yáu⁴ yü³ yin² tsz³ mo⁴.</i>
I shall have some.	我要有	<i>Wo³ yáu⁴ yü³.</i>
Shall you go out to-day?	今日你要出門麼	<i>Kin⁴ jih⁵ ní³ yáu⁴ ch'uh⁵ mun² mo³.</i>
I shall not have time to go out.	我將沒有時候出門	<i>Wo³ ts'iang⁴ mul⁵ yü³ shí² hau⁴ ch'uh⁵ mun².</i>
Shall I see you to-morrow?	我明天要見你麼	<i>Wo³ ming⁵ t'ien⁴ yáu⁴ kien⁴ ní⁴ mo³.</i>
I shall be prais- ed.	我將要被讚美	<i>Wo³ ts'iang⁴ yáu⁴ pi⁴ tsán⁴ mei³.</i>
Shall you love my mother?	你將要愛我母親麼	<i>Ní³ ts'iang⁴ yáu⁴ ngái⁴ wo³ mü³ tsin⁴ mo³.</i>

I shall love her
much.

我要很愛他

Wo³ yáu⁴ han³
ngái⁴ t'á⁴.

I shall never
love her.

我總沒愛他

Wo³ tsung³ muh³
ngái⁴ t'á⁴.

I shall love her,
if she loves me.

若他要愛我,我就
愛他

Joh⁵ t'á⁴ yáu⁴
ngái⁴ wo³, wo³
tsiu⁴ ngái⁴ t'á⁴.

You will be pun-
ished, because
you have not
done your task,
says one scholar
to another.

一個學生對別的
說,你後來要被責
罰,因爲你沒有做
你的工課

Yih⁵ ko⁴ hioh⁵
sang⁴ tui⁴ pieh⁵
tih⁵ shwoh⁵, ní³
hau⁴ lái² yáu⁴ pi⁴
tseh⁵ fah⁵, yin⁴
wei⁴ ní³ muh⁵ yu³
tso⁴ ní³ tih⁵
kung⁴ k'o⁴.

But you shall be
punished, says
the master, for
you have not
done your task.

但先生說,你後來
要被責罰,因爲你
沒有做你的工課

Tán⁴ sien⁴ sang⁴
shwoh⁵, ní³ hau⁴
lai² yáu⁴ pi⁴ tseh⁵
fah⁵, yin⁴ wei⁴ ní³
muh⁵ yu³ tso⁴ ní³
tih⁵ kung⁴ k'o⁴.

It will rain to-
morrow.

明天要下雨

Ming² t'ien⁴ yáu⁴
hiá⁴ yú³.

You will go and
carry this letter
to the post-office.

你要把那封信帶
到信局裡去

Ní³ yáu⁴ pā³ ná⁴
fung⁴ sin⁴ tái⁴
táu⁴ sin⁴ kwán³
lí³ k'ü⁴.

Shall you soon
have done writ-
ing?

你不久要寫完了
麼

Ní³ puh⁵ kiu³ yáu⁴
sié³ yuen² liáu³
mo³.

I shall soon have
done.

我不久要寫完

Wo³ puh⁵ kiu³
yáu⁴ sié³ yuen².

She will soon
have done her
exercise.

他不久就要完了
他的習課

T'ā⁴ puh⁵ kiū³
tsiū⁴ yāu⁴ yuen²
liāu³ t'ā⁴ tih³ sih³
k'o⁴.

When shall you
do your exer-
cise?

你幾時要做你的
課本

Ni³ ki³ shi² yāu⁴
tso⁴ ni³ tih³ k'o⁴
pun³.

I will do them
soon.

我快想做
我不久做
我快做

Wo³ kw'āi⁴ sin¹
tso⁴.

Wo³ puh⁵ kiū³
tso⁴.

Wo³ kw'āi⁴ tso⁴.

Soon.

Ere long.

Shortly.

不久, 立刻, 早, 快

Puh⁵ kiū³, lih³
k'eh⁵, tsau³,
kw'āi⁴.

My brother will
do his exercises
to-morrow.

我弟兄明天要做
他的習課

Wo³ ti⁴ hiung¹
ming² t'ien¹ yau¹
tso⁴ t'a⁴ tih³ sih³
k'o⁴.

Next Monday.

下禮拜一

Hia⁴ li³ pāi¹ yih¹.

Last Monday.

上禮拜一

Shang⁴ li³ pāi¹
yih⁵.

Last year.

去年, 上年

K'ü⁴ nien²,
shang⁴ nien².

Next month.

下月

Hia⁴ yueh².

Next week.

下禮拜

Hia⁴ li³ pāi¹.

¹快 kw'āi⁴, 'quick', is often conversationally used for soon at
想 sin¹, 'to think', 'to intend', is an elegant auxiliary of future time.

- This month. 本月 *Pun³ yueh².*
- This country. 這個地方 *Ché¹ ko⁴ tī⁴ fāng⁴.*
- When will your aunt dine with us? 你的伯母幾時要同我們吃晚飯 *Ni³ tih⁵ peh⁵ mú³ kī³ shī² yāu⁴ t'ung² wo³ mun² k'ih⁵ wān⁴ fān⁴.*
- She will dine with you tomorrow. 他明天要同我們吃晚飯 *T'ā⁴ ming² t'ien⁴ yāu⁴ t'ung² wo³ mun² k'ih⁵ wān³ fān⁴.*
- When will your sister go to the concert? 你姐妹幾時要去音樂場 *Ni³ tsieh³ mei⁴ kī³ shī² yāu⁴ k'ü⁴ yin⁴ yoh⁵ ch'áng².*
- She will go next Tuesday. 他下禮拜二要去那裡 *T'ā⁴ hiā⁴ lí³ pāi¹ rh⁴ yāu⁴ k'ü⁴ nā⁴ lí³.*
- Shall you go anywhere? 你要上什麼地方兒去麼 *Ni³ yāu⁴ sháng⁴ shih⁵ mo³ tī⁴ fāng⁴ rh² k'ü⁴ mo³.*
- We shall go nowhere. 我們不要上什麼地方去 *Wo³ mun² puh⁵ yāu⁴ sháng⁴ shih⁵ mo³ tī⁴ fāng⁴ k'ü⁴.*
- Will he send me the book? 他要把書寄給我麼 *T'ā⁴ yāu⁴ pā³ shū⁴ kī⁴ kih⁵ wo³ mo³.*
- He will send it you, if he has done with it. 若是他完了,他要送給你 *Joh⁵ shī⁴ t'ā⁴ yuen² liáu³, t'ā⁴ yāu⁴ sung⁴ kih⁵ ní³.*
- Shall you be at home this evening. 你今晚要在家麼 *Ni³ kīn⁴ wān³ yāu⁴ tsāi⁴ kiā⁴ mo³.*

I shall be there.	I shall.	{ 我想在那裡 我要在家	Wo ³ sîn ¹ tsāi ⁴ nā ⁴ lí ³ . Wo ³ yāu ⁴ tsāi ⁴ kiā ⁴ .
Will your mother be at home?		令 總 要 在 家 麼	Lîng ⁴ ts'z ² yāu ⁴ tsāi ⁴ kiā ⁴ mo ³ .
She will not be there.		他 將 不 在 家	T'ā ⁴ ts'iang ⁴ puh ² tsāi ⁴ kiā ⁴ .
She will not.		他 要 不 在 家	T'ā ⁴ yāu ⁴ puh ² tsāi ⁴ kiā ⁴ .
Will your sisters be there?		你 姐 妹 們 要 在 那 裡 麼	Ní ³ tsie ³ mei ⁴ mun ² yāu ⁴ tsāi ⁴ nā ⁴ lí ³ mo ³ .
They will be there.	They will.	{ 他 們 要 在 那 裡	T'ā ⁴ mun ² yāu ⁴ tsāi ⁴ nā ⁴ lí ³ .
Will your brother send me the books?		你 弟 兄 把 書 要 送 給 我 麼	Ní ³ tī ⁴ hiung ⁴ pā ³ shū ⁴ yāu ⁴ sung ⁴ kih ⁵ wo ³ mo ³ .
He will send them you.	He will.	{ 他 要 送 給 你 他 想 送 給 你	T'ā ⁴ yāu ⁴ sung ⁴ kih ⁵ nī ³ . T'ā ⁴ sîn ³ sung ⁴ kih ⁵ nī ³ .
Will he send some ink to my counting-house?		他 要 把 墨 送 到 我 的 賬 房 裡 麼	T'ā ⁴ yāu ⁴ pā ³ meh ⁵ sung ⁴ t'au ⁴ wo ³ tih ⁵ chāng ⁴ fāng ² lí ³ mo ³ .
He will send some there.	He will.	{ 他 要 送 到 那 裡	T'ā ⁴ yāu ⁴ sung ⁴ t'au ⁴ nā ⁴ lí ³ .
Shall you be able to pay your shoemaker?		你 後 來 能 給 你 鞋 匠 的 錢 麼	Ní ³ hau ⁴ lāi ² nang ² kih ⁵ nī ³ hiái ² tsiang ⁴ tih ⁵ ts'ien ² mo ³ .

I have lost my money, so that I shall not be able to pay him.

我失了我的銀,至于我要不能給他

Wo³ shih⁵ liáu³
wo³ tih⁵ yin², chí⁴
yu² wo³ yáu⁴ puh⁵
nang² kih⁵ t'á⁴.

My friend has lost his pocket-book, so that he will not be able to pay for his boots.

我朋友失了他的靴掖,所以他要不
能給靴子錢

Wo³ p'ang² yú³
shih⁵ liáu³ t'á⁴
tih⁵ hiueh⁴ yih²,
so³ í³ t'á⁴ yáu⁴
puh⁵ nang² kih⁵
hiueh⁴ tsz³ ts'ien².

Will it be necessary to go to the market?

要上市去可以嗎

Yáu⁴ sháng⁴ shí⁴
k'ü⁴ k'o³ í³ mǎ³.

It will be necessary to go there to-morrow morning.

明早要去可以

Ming² tsáu³ yáu⁴
k'ü⁴ k'o³ í³.

It will not be necessary to go there.

不必要去那裡

Puh⁵ pieh⁵ yáu⁴
k'ü⁴ ná⁴ lí³.

Shall you see your mother to-day?

你們今日要見你們的母親麼

Ní³ mun² kin⁴
jih⁵ yáu⁴ kien⁴ ní³
mun² tih⁵ mǐ³
tsin⁴ mo³.

We shall see her.

我們要見他

Wo³ mun² yáu⁴
kien⁴ t'á⁴.

There is.

There are.

有

Yú³.

There is not.

There are not.

沒有

Muh⁵ yú³.

Will there be?

要有麼

Yáu⁴ yú³ mǎ³.

There will be. 將有

Was there? { 那時有麼
Were there? }

Has there been? { 有了麼
Have there been? }

There has been. { 有了
There have been. }

Is there any wine? 有酒麼

There is some. 有

There is not any. { 沒有
There is none. }

Are there any men? 有些人麼

There are some. 有

There are not any. { 沒有
There are none. }

OBS. 145. — When the verb personally in English with a subject in the nominative, in Chinese this and the subject is governed by the *to be* is then replaced by a similar *yú*³, *to have*.

There are children who will not study. 有孩子們學

Is there any one?

Is there any body?

有人麼

Yu³ jin² mo³.

There is no one.

There is not any body.

沒有一個人

Muh⁵ yü³ yih⁵
ko⁴ jin².

Are there to be many people at the ball?

必有許多人在跳舞會裡麼

Pieh⁵ yü³ hü³ to¹
jin² tsai⁴ t'iau⁴
wü³ hwui⁴ li³
mo³.

There are to be a great many people there.

要必有許多的

Yau⁴ pieh⁵ yü³
hü³ to¹ tih⁵.

On credit.

賒

Shie¹.

To sell on credit.

賒賣

Shie¹ mai⁴.

Ready money.

現錢, 現銀子

Hien⁴ ts'ien²,
hien⁴ yin² tsz³.

To buy for cash.

現錢買

Hien⁴ ts'ien²
mai³.

To sell for cash.

現錢賣

Hien⁴ ts'ien²
mai⁴.

To pay down.

給現錢

Kih⁵ hien⁴ ts'ien².

Will you buy for cash?

你要現錢買麼

Ni³ yau⁴ hien⁴
ts'ien² mai³ mo³.

Does it suit you to sell me on credit?

你合式賒給我麼

Ni³ hoh² shih⁴
shie¹ kih⁵ wo³
mo³.

Whose book is this?

那本書是誰的

Ná⁴ pun³ shú⁴ shí⁴
shwui² tih⁵.

- It is mine. 是我的 *Shí⁴ wo³ tih⁵.*
- Whose shoes are these? 這些鞋是誰的 *Ché⁴ sié¹ hiai³ shí⁴ shwui² tih⁵.*
- They are ours. 是我們的 *Shí⁴ wo³ mun² tih⁵.*
- Is it they who have seen him. 是他們看見過他 *Shí⁴ t'á¹ mun² k'án⁴ kien⁴ kwo⁴ t'á¹.*
- It is your friends who are in the right. 是你的朋友們不錯 *Shí⁴ ní³ tih⁵ p'ang² yú³ mun² puh⁵ ts'o⁴.*
- Who are those ladies? 那些太太是誰 *Ná⁴ sié¹ t'ái⁴ t'ái⁴ shí⁴ shwui².*
- They are the captain's sisters. 那些位是千總的姐妹 *Ná⁴ sié¹ wei⁴ shí⁴ ts'ien¹ tsung³ tih⁵ tsie³ mei⁴.*
- She is a clever woman. 他是个能才女人 *T'á¹ shí⁴ ko⁴ nang² ts'ai² nü³ jin².*
- He is an honest man. 他是个忠厚的人 *T'á¹ shí⁴ ko⁴ chung¹ hau⁴ tih⁵ jin².*
- She is a worthy woman. 他是一位賢能的女人 *T'á¹ shí⁴ yih⁵ wei⁴ hien² nang² tih⁵ nü³ jin².*
- It was the French who carried the day. 是法國人戰勝過 *Shí⁴ Fáh⁵ Kwoh⁵ jin² chen⁴ shing¹ kwo⁴.*
- Who is there? 誰在那裡 *Shwui² tsái⁴ ná⁴ lí³.*

It is I.	我, ² 是我	<i>Wo³, shí⁴ wo³.</i>
It is we who have done it.	是我們做了那個	<i>Shí⁴ wo³ mun² tso⁴ tiáu³ ná⁴ ko⁴.</i>
To fit.	合式	<i>Hoh² shih⁴.</i>
Does that coat fit me?	那衣服合我的式麼	<i>Ná⁴ í⁴ fuh³ hoh² wo³ tih³ shih⁴ mo³.</i>
It fits you.	合你的式	<i>Hoh² ní³ tih³ shih⁴.</i>
That bonnet does not fit your daughter.	那頂帽子于你女兒不合式	<i>Ná⁴ ting⁴ máu⁴ tsz³ yú² ní³ nū³ rh² puh³ hoh² shih⁴.</i>
It does not fit her.	于他不合式	<i>Yü² t'á⁴ puh³ hoh² shih⁴.</i>
Do these gloves fit you?	這些手套于你合式麼	<i>Ché⁴ sié⁴ shau³ t'áu⁴ yü² ní³ hoh² shih⁴ mo³.</i>
They fit me.	合式于我	<i>Hoh² shih⁴ yü² wo³.</i>
That fits you very well.	那個甚合式于我	<i>Ná⁴ ko⁴ shin⁴ hoh² shih⁴ yü² wo³.</i>
You had better.	{ 你大可以 你不如,,, 好	<i>Ní³ tá⁴ k'o³ í³, ní³ puh³ jü²,,,, háu³.</i>
I had better.	我不如,,, 好	<i>Wo³ puh³ jü²,,,, háu³.</i>

² 是 shí⁴, may here be expressed or not according to the taste of the speaker or writer.

She had better.

他莫若,,,好

T'a¹ moh² joh³,
hau³.

Instead of keep-
ing your horse,
you had better
sell it.

你留著你的馬,不
如賣他

Ni³ liú² chú⁴ nǐ³
tih⁵ mā³, puh⁵ ju²
māi⁴ t'á¹.

Instead of selling
his book, he had
better keep it.

他賣他的書,莫如
留著好

T'a¹ māi⁴ t'á¹ lih⁵
shu¹, moh² ju²
liú² chú⁴ hau³.

Shall you keep
the horse?

你要留著馬麼

Ni³ yáu⁴ liú²
chú⁴ mā³ mo³.

I shall keep it.

我要留著

Wo³ yau⁴ liú²
chú⁴.

You must not
keep my money.

你不該當留我的
錢

Ni³ puh⁵ kái¹
láng¹ liú² wo³
tih⁵ ts'ien².

To please.

To be pleased.

} 隨意, 合意

Sui² í⁴, hoh² í⁴.

To please some
one.

隨人的意

Sui² jin² tih⁵ í⁵.

Does that book
please you?

這本書隨你的意
麼

Ché⁴ pun³ shu¹
sui² ní³ tih⁵ í⁴
mo³.

It pleases me
much.

很合我意

Han³ hoh² wo³ í⁴.

I will do what
you please.

我要隨你的意思
做

Wo³ yáu⁴ sui² ní³
tih⁵ í⁴ sz¹ tso⁴.

You are pleased
to say so.

中你的意說那個

Chung⁴ ní³ tih⁵ í⁴
shwoh⁵ ná⁴ ko³.

What is your pleasure?	{ 什麼 中 你的 意 你要 什麼	<i>Shih³ mo³ chung⁴ ní³ tih⁵ í⁴.</i>
What do you want?		<i>Ní³ yáu⁴ shih⁵ mo³.</i>
What do you say?	說 什麼	<i>Shwoh⁵ shih⁵ mo³.</i>
How do you please yourself here?	{ 你 這裡 怎樣 中 意	<i>Ní³ ché⁴ lí³ tsang³ mo³ yáng⁴ chung⁴</i>
How do you like this place?		<i>í⁴.</i>
I please myself very well here.	{ 我 甚 中 意 這裡	<i>Wo³ shin⁴ chung⁴ í⁴ ché⁴ lí³.</i>
I like it very well.		
Immediately.	{ 立刻, 即時, 當時	<i>Lih⁵, k'eh⁵, tsih² shí², táng⁴ shí².</i>
Directly.		
This instant.	{ 當時	<i>Táng⁴ shí².</i>
Instantly.		
Presently.	後 一 陣, 後 一 刻	<i>Hau⁴ yih⁵ chin⁴, hau⁴ yih⁵ k'eh⁵.</i>
I am going to do it.	我 要 去 做 那 個	<i>Wo³ yáu⁴ k'ü⁴ tso⁴ nā⁴ ko³.</i>
I will do it immediately.	我 即 刻 要 做 那 個	<i>Wo³ tsih² k'eh⁵ yáu⁴ tso⁴ nā⁴ ko³.</i>
I am going to work.	我 去 做 工 夫	<i>Wo³ k'ü⁴ tso⁴ kung⁴ fū⁴.</i>

³The words 要 yáu⁴, or 去 k'ü⁴ may be employed in phrases of this kind either separately or together.

⁴要 yáu⁴ can here be suppressed without effecting the meaning of the phrase.

EXERCISE CXVI.

Shall you have money? I shall have some. Who will give you some? My father will give me some. When will your sister have some books? She will have some next month. How much money shall you have? I shall have twenty-five pounds. Who will have good friends? The French will have some. Will your mother be at home this evening? She will be at home. Shall you be there? I shall also be there. Will your annt go out to-day? She will go out, if it is fine weather. Shall you go out? I shall go out, if it does not rain. Shall you love my son? I shall love him, if he is good. Will your aunt love my sister? She will love her, if she is clever and obedient. Will your mother love my daughters? She will love them, if they are assiduous and good. Shall you pay your tailor? I shall pay him, if I receive my money. Shall you love my brother's children? If they are good and assiduous, I shall love them; but if they are idle and naughty, I shall despise and punish them. Am I wrong in speaking thus? No, sir, you are, on the contrary, right. Have you not done writing? I shall soon have done. Have our friends done speaking? They will soon have done. Is your sister still reading? She will soon have done. Has the shoemaker made my shoes? He has not made them yet; but he will soon make them. When will he make them? When he has time. When shall you do your exercises? I shall do them, when I have time. When will your sister do hers? She will do them next Monday. Shall you come to my house? I shall come (*or*: I shall). When shall you come? I shall come next Saturday. When did you see my aunt? I saw her last Friday. Will your cousins go to the ball next Thursday? They will go. Shall you come to my concert? I shall come, if I am not ill. Shall you be able to pay me what you owe me? I shall not be able to pay it you, for I have lost all my money. Will the German be able to pay for his boots? He has lost his pocket-book, so that he will not be able to pay for them. Will it be necessary to go to the market to-

morrow? It will be necessary to go there, for we want some meat, some bread, and some wine. Will it be necessary to send for the physician? Nobody is ill, so that it will not be necessary to send for him.

EXERCISE CXVII.

Shall you see my uncle to-day? I shall see him (*or*: I shall). Where will he be? He will be at his counting-house. Shall you go to the ball to-night? I shall not go, for I am too ill to go. Will your sister go? She will go, if you go. Where will our friends go? They will go no where; they will remain at home, for they have a good deal to do. When will you send me the money which you owe me? I shall send it you soon. Will your sisters send me the books which I have lent them? They will send them you. When will they send them me? They will send them you next week. Whose houses are those? They are ours. Is it your sister or mine who is gone to Italy? It is mine. Is it your baker or that of our neighbour who has sold you bread on credit? It is ours. Is that your daughter? She is not mine, she is my friend's. Where is yours? She is in London. What is your pleasure, sir? I am inquiring after (*or*: I want) your father. Is he at home? No, sir, he is gone out. What do you say? I say he is gone out. Will you wait till he comes back? I have no time to wait. Does it suit you to buy for cash? It does not suit me. Where did you buy those steel pens? I bought them at the merchant's whose shop you saw yesterday. Did he sell them you on credit? He sold them me for cash. Do you often buy for cash? Not so often as you. Is there any wine in this bottle? There is some in it (*or*: There is). Is there any vinegar in the glass? There is none in it (*or*: There is none). Is there wine or cider in it? There is neither wine nor cider in it. What is there in it? There is some water in it (*or*: There is some water).

FORTIETH LESSON.

第四十課 *Ti' sz' shih' k'o'.*

To have had. 曾有了, 有過, 有了 *Ts'ang' yü' liäu', yü' kwo', yü' liäu'.*

Obs. 146. — The perfect infinitive has no special form in Chinese. Being formed in the same way as the perfect indicative, its meaning is indicated by the context.

To have been. 曾是了, 是過, 是了 *Ts'ang' shí' liäu', shí' kwo', shí' liäu'.*

To have called. 曾叫了, 叫過, 叫了 *Ts'ang' kiäu' liäu', kiäu' kwo', kiäu' liäu'.*

To have come. 曾來了, 來過, 來了 *Ts'ang' lái' liäu', lái' kwo', lái' liäu'.*

To have been praised. 曾被讚美了, 被讚美了 *Ts'ang' pí' tsán' méi' liäu', pí' tsán' méi' liäu'.*

Obs. 147. — The remark in Obs. 144 respecting the formation of the *volative* and *simple future*, holds good

equally for the compound tenses. The perfect portion of the compound is formed as usual by the addition of 了 *liáu³*, 過 *kwo⁴* or any other of the locutions employed to indicate past time.

I shall have called.	我要叫了	<i>Wo³ yau⁴ kiau⁴ liáu³.</i>
Thou wilt have called.	你要叫了	<i>Ni³ yau⁴ kiau⁴ liáu³.</i>
He will have called.	他要叫了	<i>T'ā⁴ yau⁴ kiau⁴ liáu³.</i>
She will have called.		
We shall have called.	我們要叫了	<i>Wo³ mun² yau⁴ kiau⁴ liáu³.</i>
You will have called.	你們要叫了	<i>Ni³ mun² yau⁴ kiau⁴ liáu³.</i>
They will have called.	他們要叫了	<i>T'ā⁴ mun² yau⁴ kiau⁴ liáu³.</i>
I shall have come.	我要來了	<i>Wo³ yau⁴ lai² liáu³.</i>
Thou wilt have come.	你要來了	<i>Ni³ yau⁴ lai² liáu³.</i>
He will have come.	他要來了	<i>T'ā⁴ yau⁴ lai² liáu³.</i>
She will have come.		
We shall have come.	我們要來了	<i>Wo³ mun² yau⁴ lai² liáu³.</i>
You will have come.	你們要來了	<i>Ni³ mun² yau⁴ lai² liáu³.</i>

They will have come. 他們要來了 *T'a⁴ mun² yau⁴ lai² liau⁴.*

I shall have been praised. 我要被讚美了 *Wo³ yau⁴ pi⁴ tsan⁴ mei³ liau³.*

Thou wilt have been praised. 你要被讚美了 *Ni³ yau⁴ pi⁴ tsan⁴ mei³ liau³.*

He will have been praised. }
She will have been praised. } 他要被讚美了 *T'a⁴ yau⁴ pi⁴ tsan⁴ mei³ liau³.*

We shall have been praised. 我們要被讚美了 *Wo³ mun² yau⁴ pi⁴ tsan⁴ mei³ liau³.*

You will have been praised. 你們要被讚美了 *Ni³ mun² yau⁴ pi⁴ tsan⁴ mei³ liau³.*

They will have been praised. 他們要被讚美了 *T'a⁴ mun² yau⁴ pi⁴ tsan⁴ mei³ liau³.*

To have left. 剩下, 餘下 *Shing⁴ hiá⁴, yü² hiá⁴.*

How much money have you left? 你剩下多少錢 *Ni³ shing⁴ hiá⁴ to⁴ shau³ ts'ien².*

I have one shilling left. 我剩下一塊嘒哈 *Wo³ shing⁴ hiá⁴ yih³ kw'ai³ shi² ling².*

I have only one shilling left. 我只剩下一塊嘒哈 *Wo³ chi³ shing⁴ hiá⁴ yih³ kw'ai³ shi² ling².*

剩下 *shing⁴ hiá⁴*, to have left, left over, is compounded of 剩 *shing⁴*, 'to remain', 'the remainder', and 下 *hiá⁴*, 'down', 'below', 'to descend', 'inferior'.

How much has your brother left? 你的弟兄剩下多少錢
Ní³ tih⁵ tí⁴ hiung¹ shing¹ hiá⁴ to¹ shau³ ts'ien².

He has one crown left. 他剩下一塊卡文銀子
T'ā¹ shing¹ hiá⁴ yih⁵ kw'ái³ k'a³ wan² yin² tsz³.

How much has your sister left? 你姐妹剩下多少錢
Ní³ tsic³ mei⁴ shing¹ hiá⁴ to¹ shau³ ts'ien².

She has only six pence left. 他只剩下六塊噯呢
T'ā¹ chí³ shing¹ hiá⁴ luh⁵ kw'ái³ pien¹ ní².

How much have your brothers left? 你的弟兄們剩下多少錢
Ní³ tih⁵ lí⁴ hiung¹ mun² shing¹ hiá⁴ to¹ shau³ ts'ien².

They have one pound left. 他們剩下一磅金子
T'ā¹ mun² shing¹ hiá⁴ yih⁵ p'áng³ kin¹ tsz³.

When they have paid the tailor, they will have five pounds left. 他們要給了裁縫的錢之時,就剩下五塊磅金
T'ā¹ mun² yāu⁴ kih⁵ liáu³ ts'ái² fung¹ tih⁵ ts'ien² chí¹ shí², tsiú⁴ shing¹ hiá⁴ wú³ kw'ái³ p'áng³ kin¹.

OBS. 148. — *When, as soon as, after, and after-words* are followed in Chinese by the future instead of the *present* or *past* as in English.

When I have paid for the horse, I shall have only two pounds left. 我要給了馬錢的時候,就只剩下兩塊磅金
Wo³ yāu⁴ kih⁵ liáu³ má³ ts'ien² tih⁵ shí² hau⁴, tsiú⁴ chí³ shing¹ hiá⁴ liāng³ kw'ái³ p'áng³ kin¹.

When I am at
my aunt's, will
you come to see
me?

我要在我伯母家
之時,你來看我麼

Wo³ yāu⁴ tsūi¹
wo³ peh⁵ mū²
kiai¹ chi¹ shi²,
ni³ lai² k'an¹
wo³ mo¹.

After you have
done writing,
will you take a
turn with me?

你要寫完了的時
候,你就來同我逛
一逛麼

Ni³ yāu⁴ siē³ yuen²
liāu³ tih⁵ shi².
hau⁴, ni³ tsui⁴ lai²
t'ung² wo³ kwāng⁴
yih⁵ kwāng⁴ mo³.

To take a turn.

去逛,逛一逛

Kū⁴ kwāng⁴,
kwāng⁴ yih⁵
kwāng⁴.

You will play,
when you have
finished your
exercise.

你完了你習課之
時,你就可以玩耍

Ni³ yuen² liāu³
ni³ shi² k'o⁴ chi¹
shi², ni³ tsui⁴
k'o³ i³ wān² shu².

What will you
do, when you
have dined?

你吃了晚飯之後,
你要做什麼

Ni³ k'ih⁵ liāu³
wān³ fān⁴ chi¹
hau⁴, ni³ yāu⁴
tso⁴ shih⁵ mo³.

When I have
spoken to your
mother, I shall
know what I
have to do.

我要同你母親說
了話的時候,我將
知道該做什麼

Wo³ yāu⁴ t'ung²
ni³ mū³ ts'in¹
shwōh³ liāu³ hwa⁴
tih⁵ shi² hau⁴,
wo³ ts'iang¹ chi¹
tāu⁴ kai¹ tso⁴
shih⁵ mo³.

What will be-
come of you, if
you lose your
money?

若你失了你的錢,
你將成什麼

Joh⁵ ni³ shih⁵
liāu³ ni³ tih¹
ts'ien², ni³ ts'iang¹
ching² shih⁵ mo³.

I do not know
what will be-
come of me.

我不知道我將成
什麼

Wo³ puh⁵ chi¹
tāu⁴ wo³ ts'iang¹
ching² shih⁵ mo³.

What will be-
come of him? } 他要成什麼 *T'á⁴ yáu⁴ ching²
What will be-
come of her? } shih⁵ mo³.*

What will be-
come of us? 我們要成什麼 *Wo³ mun² yáu⁴
ching² shih⁵ mo³.*

What will be-
come of them? 他們要成什麼 *T'á⁴ mun² yáu⁴
ching² shih⁵ mo³.*

I do not know
what will be-
come of them. 我不知道他們要
成什麼 *Wo³ puh⁵ chí⁴
táu⁴ t'á⁴ mun²
yáu⁴ ching² shih⁵
mo³.*

By and by. 後一陣後一刻, 不
久 *Hau⁴ yih⁵ chin⁴,
hau⁴ yih⁵ k'eh⁵,
puh⁵ kiú³.*

Soon. 不久, 快 *Puh⁵ kiú³,
kw'ái⁴.*

When will you
go away? 你幾時去, 你幾時
走 *Ní³ kí³ shí² k'ü⁴,
ní³ kí³ shí² tsau³.*

I will go soon. 我不久去 *Wo³ puh⁵ kiú³
k'ü⁴.*

She will go away
by and by. 他快要走了 *T'á⁴ kw'ái⁴ yáu⁴
tsau³ liáu³.*

We will go to-
morrow. 我們明天走 *Wo³ mun² ming²
t'ien⁴ tsau³.*

²It is better to use 走 tsau³ than 去 k'ü⁴ when go is employed
in the sense of to go away.

³了 liáu³ is here euphonous.

They will go immediately.	他們即時走	<i>T'ā⁴ mun² tsih² shí² tsau³.</i>
The turn.	班次, 輪子	<i>Pān⁴ ts'z⁴, lun² tsz³.</i>
My turn.	我的輪子	<i>Wo³ tih⁵ lun² tsz³.</i>
In my turn.	輪到我	<i>Lun² t'au⁴ wo³.</i>
In his turn.	輪到他	<i>Lun² t'au⁴ t'ā¹.</i>
In her turn.	輪到他班次	<i>Lun² t'au⁴ t'ā¹ pān⁴ ts'z⁴.</i>
Each in his turn.	每人有自己的班次	<i>Mei³ jin² yü³ tsz⁴ k'í³ tih⁵ pān⁴ ts'z⁴.</i>
When.	幾時	<i>Kí³ shí².</i>
When it comes to your turn.	輪到你的時候	<i>Lun² t'au⁴ nī³ tih⁵ shí² hau⁴.</i>
Our turn will come.	後來輪到我們	<i>Hau⁴ lái² lun² t'au⁴ wo³ mun².</i>
To take a turn.	轉一轉	<i>Chuen⁴ yih⁵ chuen⁴.</i>
To take a walk.	逛一逛	<i>Kwáng⁴ yih⁵ kwáng⁴.</i>
She is gone to take a walk.	他去遊去了	<i>T'ā¹ k'ü⁴ yü² kü⁴ liáu³.</i>
To walk round the garden.	去繞一繞花園子	<i>K'ü⁴ jāu² yih⁵ jāu² hwa⁴ yuen² tsz³.</i>
A blow.	一拳, 一下	<i>Yih⁵ k'ien², yih⁵ hiá⁴.</i>

⁴Lit. the wheel reaches me or turn arrives at me.

A kick.	一脚	<i>Yih⁵ kioh⁵.</i>
A knock.	一下	<i>Yih⁵ hiá⁴.</i>
A stab.	一刺	<i>Yih⁵ ts'z⁴.</i>
A clap.	一鎮, 一擊	<i>Yih⁵ tcheng⁴, yih⁵ ki².</i>
A slap.	一掌, 一巴掌	<i>Yih⁵ chāng³, yih⁵ pá⁴ chāng³.</i>
Have you given that man a blow?	你打了那个人一 拳麼	<i>Ní³ tá³ liáu³ nā⁴ ko⁴ jin² yih⁵ k'iuén² mo³.</i>
I have given him one.	} 我打了他一拳	<i>Wo³ tá³ liáu³ t'á⁴ yih⁵ k'iuén².</i>
I have.		
A blow with a stick.	一棍, 一杖	<i>Yih⁵ kwan⁴, yih⁵ chāng⁴.</i>
A kick.	一脚	<i>Yih⁵ kioh⁵.</i>
A blow with the fist.	一拳	<i>Yih⁵ k'iuén².</i>
A stab of a knife.	一刀, 一下刀	<i>Yih⁵ táu⁴, yih⁵ hiá⁴ táu⁴.</i>
A shot of a gun. The report of a gun.	} 一聲槍	<i>Yih⁵ shing⁴ ts'iang⁴.</i>
A shot of a pistol.		
A glance of the eye.	一聲手槍	<i>Yih⁵ shing⁴ shau³ ts'iang⁴.</i>
	一轉眼	<i>Yih⁵ chuen³ yen³.</i>

A clap of thunder.	一 霹 靂	<i>Yih⁵ p'ih² lih².</i>
To give a cut with a knife.	刺 一 刀	<i>Ts'z⁴ yih⁵ t'au¹.</i>
To give a man a blow with a stick.	打 一 个 人 一 棍 子	<i>Tā³ yih⁵ ko⁴ jin² yih⁵ kwan⁴ tsz³.</i>
To give a man a kick.	⁵ 踢 一 个 人 一 脚	<i>Tih² yih⁵ ko⁴ jin² yih⁵ kioh⁵.</i>
To give a man a blow with the fist.	⁶ 打 一 个 人 一 拳	<i>Tā³ yih⁵ ko⁴ jin² yih⁵ k'ien².</i>
To cast an eye upon some one.	視 一 視 人	<i>Shi⁴ yih⁵ shi⁴ jin².</i>
To cast an eye upon something.	視 一 視 事	<i>Shi⁴ yih⁵ shi⁴ sz⁵.</i>
Have you cast an eye upon that book?	你 給 了 一 眼 瞧 在 那 本 書 上 麼	<i>Ni³ kih⁵ liáu³ yih⁵ yen³ chiao² tsai⁴ nā⁴ pun³ shū⁴ shang⁴ mo³.</i>
I have cast an eye upon it.	我 給 了 一 眼 在 那 兒	<i>Wo³ kih⁵ liáu³ yih⁵ yen³ tsai⁴ nā⁴ rh².</i>
To pull. } To draw. }	扯 拉	<i>Ch'ē³, la¹.</i>
To shoot. } To fire. }	放	<i>Fāng⁴.</i>
To fire a gun.	放 一 炮	<i>Fāng⁴ yih⁵ ts'iang⁴.</i>

⁵ Lit. to kick a man a foot.

⁶ Lit. to strike a man a fist.

To fire a pistol. 放一手炮 *Fang⁴ yih⁵ shau³ ts'iang¹.*

To fire at some one. 向人放一炮 *Hiang¹ jin² fang¹ yih⁵ ts'iang¹.*

I have fired at that bird. 我打了那个鳥兒一炮 *Wo³ ta³ liau³ na⁴ ko¹ niau³ rh² yih⁵ ts'iang¹.*

I have fired twice. 我放了兩炮 我兩次放了炮 *Wo³ fang⁴ liau³ liang³ ts'iang¹.
Wo³ liang³ ts'z⁴ fang⁴ liau³ ts'iang¹.*

I have fired three times. 我放了三炮 *Wo³ fang⁴ liau³ san¹ ts'iang¹.*

I have fired several times. 我放了兩回炮 *Wo³ fang⁴ liau³ liang³ hui² ts'iang¹.*

How many times have you fired? 你放了多少炮 *Ni³ fang⁴ liau³ to¹ shau³ ts'iang¹.*

How many times have you fired at that bird.? 你向那个鳥兒放
了多少炮 *Ni³ hiang¹ na⁴ ko¹ niau³ rh² fang⁴ liau³ to¹ shau³ ts'iang¹.*

I have fired at it several times. 我對他放了好些
炮 *Wo³ tai¹ t'a¹ fang⁴ liau³ hau³ sie¹ ts'iang¹.*

I have heard a shot. 我聽見了一個炮
聲兒 *Wo³ t'ing⁴ kien⁴ liau³ yih⁵ ko⁴ ts'iang¹ shing¹ rh².*

⁷ Literally, towards a man to let off gun.

He has heard the report of a pistol. 他聽見了一個手
炮聲 *T'a⁴ t'ing⁴ kien⁴
liáu³ yih⁵ ko⁴
shau³ ts'iang⁴
shing⁴.*

We have heard a clap of thunder. 我們聽見了一個
雷響 *Wo³ mun² t'ing⁴
kien⁴ liáu³ yih⁵
ko⁴ lui² hiang³.*

To run. 跑 *P'au³.*

Ran. 那時跑 *Ná⁴ shí² p'au³.*

Run. 跑了 *P'au³ liáu³.*

Behind. 在後頭 *Tsai⁴ hau⁴ t'au².*

Behind him. } 在他後頭 *Tsai⁴ t'á⁴ hau⁴
Behind her. } t'au².*

EXERCISE CXVIII.

Have you already cleaned my table? I have not yet had time to clean it, but I will do it this instant. Do you intend buying a hat? I intend buying one, if the merchant sell it me on credit. Do you intend to keep my umbrella? I intend to give it you back, if I buy one. Have you returned the books to my aunt? I have not returned them to her yet. How long do you intend to keep them? I intend keeping them till next Tuesday. How long do you intend to keep my carriage? I intend keeping it till my father returns. Have you made a fire? Not yet, but I will make one presently. Why have you not worked? I have not yet been able. What had you to do? I had to mend your silk stockings and to take your letters to the post-office. Do you intend to sell your gold

watch? I intend keeping it, for I want it. Instead of keeping it, you had better sell it. Do you sell your houses? I do not sell them. Instead of keeping them, you had better sell them. Does your sister sell her parasol? She keeps it; but instead of keeping it, she had better sell it, for it is worn out. Does your son tear his book? He tears it; but he is wrong in doing so, for instead of tearing it, he had better read it. Are there any men in your shop? There are. Is there any one in the warehouse? There is no one there. Were there many people in the theatre? There were many there. Will there be many people at your ball? There will be many there. Do you go out to-day? I do. Instead of going out you had better stay at home, for it is very bad weather.

EXERCISE CXIX.

Are there many children that will not play? There are many children that will not study, but all will play. Do you know that lady? I know her; she is a worthy woman. Who are the ladies that are going into the garden? They are the general's daughters. Is it you, John, who have broken my chair? It is not I, it is your little brother who has done it. What is your sister doing with her gloves? She is throwing them away; but she is wrong in doing so, for instead of throwing them away she had better keep them, as they fit her very well. When shall you go away? I shall go away as soon as I have done writing. When will your children go away? They will go away as soon as they have done their exercises. Shall you go away when I go? I shall go away when you go. Will our neighbours soon go away? They will go away when they have done speaking. What will become of your son, if he does not study? If he does not study, he will learn nothing. What will become of your daughter, if she does not work? If she

does not work, she will be blamed by every body. What will become of you, if you lose your money? I do not know what will become of me. What will become of your aunt, if she loses her pocket-book? I do not know what will become of her, if she loses it. What has become of your son? I do not know what has become of him. Has he enlisted? He has not enlisted. What will become of us, if our friends go away? I do not know what will become of us, if they go away. What has become of your relations? They have gone away. Why does your servant give that man a cut with his knife? He gives him a cut, because the man has given him a blow with his fist. Which of these two pupils begins to speak? The one who is studious begins to speak. What does the other do who is not so? He also begins to speak, but he knows neither how to read nor to write. Does he not listen to what you tell him? He does not listen to it, if I do not give him a beating. Why do not those children work? Their master has given them blows with his fist, so that they will not work. Why has he given them blows with his fist? Because they have been disobedient.

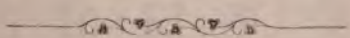
EXERCISE CXX.

Did you fire a gun? I fired three times. At what did you fire? I fired at a bird. Have you fired a gun at that man? I have fired a pistol at him. Why have you fired a pistol at him? Because he has given me a stab with his knife. How many times have you fired at that bird? I have fired at it twice. Did you kill it? I killed it at the second shot. Did you kill that bird at the first shot? I killed it at the fourth. Do you fire at the birds which you see upon the trees, or at those which you see in the gardens? I fire neither at those which I see upon the trees nor at those which I see in the gardens, but at those which I perceive on the castle behind

the wood. How many times have the enemies fired at us? They have fired at us several times. Have they killed any body? They have killed nobody. Have you a wish to fire at that bird? I have a desire to fire at it. Why do you not fire at those birds? I cannot, for I have a sore finger. When did the captain fire? He fired when his soldiers fired. How many birds have you shot at? I have shot at all that I have perceived, but I have killed none, because my gun is good for nothing. Have you cast an eye upon that lady? I have cast an eye upon her. Has she seen you? She has not been able to see me, because she has sore (*or* : bad) eyes. Am I to answer you? You will answer me when it comes to your turn. Is it my brother's turn? When it comes to his turn I shall ask him, for each in his turn.

EXERCISE CXXI.

Have you taken a walk this morning? I have taken a walk round the garden. Where is your aunt gone? She is gone to take a walk. Why do you run? I run because I see my best friend. Who runs behind us? Our dog runs behind us. Do you perceive that bird? I perceive it behind the house. Why have your sisters gone away? They have gone away, because they did not wish to be seen by the ladies whose brother has killed their dog. Have you lost all your money? I have not lost all. How much have you left? I have not much left; I have but five shillings left.





猩送他上船。猶依依作惜別意。斯上了船。對衆人說。我聞猩猩的山。遇猩猩。救入穴中。以菓實飼之。過了一年多。遇有商船經過。猩猩忽見水面上伸出一手。拖普入水死。王斯飄洋風壞了船。得登一助你選官。反推我下水。鮮普引劍砍之。若隱若現。後因公事船行。河因推雲娘下水。佯救號泣。後與其妻居官廨。見雲娘罵曰。我資青龍尉。遂娶雲娘同歸。私念家中自有婦。在將奈之何。遇船過汴。義也。鮮普候選時。寓京師名娼李雲娘家。雲娘罄家資助。已得授感念。古云。受人滴水之恩。必當湧泉之報。其不感恩的。真忘恩負受恩。是受人的恩德。如蒙人提拔。得人救濟之類。不感是心裡不

念怨不休。

當愧死耶。

守聞之名曰義犬塚。夫一犬尙且如此。人之受恩不感的。覩此不加火炙。竟死信純傍邊。信純渥來知之。痛哭負歸。具衣棺埋葬。太水濕身。把信純衣邊的草。四圍浸濕。火遇濕而止。犬因入水多。又獵見草深。放火焚燒。犬口拽信純衣。搖他不醒。旁有一溪。犬乃入純家。養一犬。甚愛惜之。一日信純城南吃醉。臥在荒草中。太守出獸心也。共磔殺之。可見受恩不感者。真禽獸不如矣。三國時李信血染衣。千年不變色。可共捕之。舟人皆怒曰。他獸而人心。你人而

張中進士爲刑部司官。滿某適因運糧拖累發部司拷訊。滿見張滿某惡之。常呼而罵曰。軍奴。又何必教人讀書耶。屢屢凌虐之後。不戒乎。明上海人張公。先係軍籍。常服役于衛官。公好讀書。百戶致死于道路。此必爲報也。噫。厚德如泝公。尙以念怨自憾。世人可初出守鄆州時。被一監司所輕。後爲相秉政。陰遷此官。畧無寧歲。對一相知朋友說。我行已無愧。而得此報者何也。但念一事有憾。心念念懷憾不休。則怨愈深而仇愈結矣。王泝公晚年。子息不著。不能無怨。但事過便當消釋。我之度量容人。人亦自然抱歉。若心念怨。是記人仇隙而怨恨之不休。是無了期。大凡受人欺辱。彼時

活不可勝數。後彬子孫貴盛無比。陶文僖公大臨嘗對人說。吾儕還之。及破江南。先焚香誓衆。約城下之日。勿得妄殺一人。前後全未嘗妄殺。初破遂州。衆欲屠城。彬獨執不可。獲婦女者。悉訪其家。故曰天民爲民上者。輕忽而殘害之。天必不容。宋曹彬帥師征討。輕蔑是輕忽殘害的意思。夫民卽是庶民。以生民皆上帝之赤子。輕蔑天民。

胡不法之。

念怨者也。孔子曰。以直報怨。伯夷叔齊不念舊惡。怨是用希。世人驚惶欲死。張徐徐問他受累緣由。替他開釋。此張公度量寬洪。不

之蒼生。莫此爲甚。卽主上蠱惑。不加罪戮。陰譴必不能免。宋王安
家政令。率由已久。民亦相安。若改換更張。壞祖宗之成法。禍天下
擾亂。是改換添設。不遵舊例也。國政是國家政事。法制禁令也。國
擾亂國政。

天民者也。彼輕蔑者。可知其報矣。

值寒冬。衝風冒雪。此等罪業。俱自我作。何時可消。此皆不忍輕蔑
用絳挽夫。若于念此服役貧民。亦皆人子。或當炎熱汗淋如雨。或
出差赴越。往回數千里。或由陸路所用轎扛夫。若于或由水路所

又多滋擾。故古人居敬行簡。則事無不理。而此心亦安于天地間。擾在寬簡。不在煩苛。是以當官戒不事事。若事事綜核。疲精弊智。曰爲政之務在省事。不在多事。在守法。不在變法。在安靜。不在紛聲而泣。不久亦死。此擾亂國政。誤國殃民之報也。楊文襄公一清身帶械杻。曳病足。血流汚地。痛苦之聲。不忍聞。乃王雱也。安石失言等候。果見紫袍者。據案上坐。乃故吏也。獄卒數人。押一囚犯來。可知吾子王雱所在。否。吏曰。如要見。可于今夜幕府倪之。安石依疽而死。忽一日。安石見一人升堂。乃其故吏已死久矣。安石驚問。石創行新法。小民不勝困苦。其子王雱猶憐毒害人。年三十三病。

皆服其賞罰之至當也。

之來也。其有被重傷者。皆就營調理。先錄其功。獲首級者次之。人持人頭求賞者。詠曰。當奔突爭戰之時。何暇取其首級。必死後剪。何以御下乎。張詠守蜀時。廣武軍劉旰作亂。上官正討之。軍士有賞的人而賞亦及之。不但公論不平。而容奸長惡。法紀都乖矣。其而勉後効也。若該賞的人而賞不到他。固無以鼓勵人心。若不該賞。是爵祿褻獎。及是到非義。是道理不該當的賞者。所以酬有功。賞及非義。

矣。此真得相國之道也。

之于死過了一月。獄卒李能忽大呼曰。和尚不于我事。乃司理逼僧方追到。言實未嘗同盜。若水堅執賊語。夜以濕紙糊僧口鼻。致李若水爲淮南司理。有劫盜五人繫獄。言與僧人一黨。五人已戮。致曲直不分。竟至論死。冤有所來。某已訴于冥矣。不久祖翽卽死。律又處己廉謹。安有枉害人者。囚曰。某死雖非祖意。因其一疑。遂爲無爲軍教授。夜夢一囚曰。某不幸被祖翽枉害。時曰。祖君明法。若無罪之人。而亦加之刑法。使其含冤被枉。神鬼必誅之矣。趙時刑是刑法誅戮。無辜是無罪之人。犯罪之人。加以刑法。死亦無怨。刑及無辜。

謀殺而報應之極巧極速者。蜀地年荒。有客負米五斗。過村投宿。殺人取財者。強盜劫賊。及謀財害命者。冤報歷歷不爽矣。然又有殺人取財。

十二年。並無冤獄。天下稱其平恕。此二君之慎刑如此。

冬。罪囚當斷。妻執燭。吉持丹筆相對涕泣。曰。不可使人濫罪。爲官也。筆一下。生死決矣。是以奏傷而筆不忍下。夏盛士爲廷尉。每至嘆息。筆欲下而止者再四。其夫人問之。吉曰。吾所批者。歲終大辟絞痛死。可見冤必有報。刑理官可不慎乎。夏原吉夜看文書。撫案

叔與狄均分之。婦抱憾而死。後狄罷官歸家。一日晝寢。忽見此婦起心訟之於官。許他追出均分。狄因拘婦嚴刑拷訊。追出四萬金。溧陽人狄某做雲南定遠縣官。有富民死後。其婦擁數萬金。其叔有官吏貪賄嚴刑。庸醫索謝緩治。而致人於死者。其罪亦與同科。欲殺而奪之乎。此天之所以不容。而先令之自殺也。奇哉快哉。又鳴官報主人。按之大辟。嗟嗟凶荒年歲。五斗米客欲活其家者。乃我矣。妻舉火照之。乃其子也。遂大號泣。客自門外聞之。驚走。次早人持斧至床邊。暗中見一人睡熟。卽碎其首。呼其妻曰。五斗米屬主人與妻。謀夜殺之。其子不知其情。與客同睡。更闌客起往廁。主

傾是推倒位是居官的職位。傾倒人而自取其位。已雖榮矣。人何
傾人取位。

不是。令卽亦太執吝。不久嘔血而死。此亦殺人取財之報。

官徐又行賄得脫。不數日。徐白日見翁撻打。乃日莫打莫打。我固
得已付之一半。紙條已插入三更時矣。拔出血湧而死。其子訟到
他急治好。乃以藥紙條插入。翁痛不可言。翁子反覆與他爭論。不
死。江南徐外科醫一富翁發背。已許其三百金矣。徐欲現得不替
按之。四足俱動。痛徹骨髓。日夜號哭而死。五子七孫皆患此疽而

矣。故曰禍莫大于殺已降。又曰殺降者殃及三世。昔項羽抗降卒向化之誠。或勢窮事迫。當憫其無依之情。若必誅而戮之。不仁甚降。是投降服。是歸服。誅戮皆殺也。降服的人。或洗心慕義。當嘉其誅降戮服。

力爲辯明。帝復召彬。德超遠貶瓊州而死。其他傾人者。可知報矣。重曰。誣以不軌。極口傾之。由是彬罷。拜德超爲樞密。不數日。趙普事白。趙普復相位。多遜遠貶朱崖。彌德超見樞密院曹彬。位望隆重。因諷王祐助已。悉力傾之。申以陰事。于是普罷而相多遜。旣而尤哉。天理循環。傾人適以自傾耳。宋盧多遜見宰相趙普。位望隆

貶是貶去遠方正。是正人排。是擠之失位。賢是賢士。正人。賢士朝貶正排賢。

者無後。八百人皆得免。後進三子。爵至尙書。此不殺降之報也。在綏安。吾何忍以多誡爲功。且此屬窮而請命。殺之則逆天。逆天以搜緝。密得遺種八百人。將校以爲封侯。可得進曰。行師之道。期者之殃禍。則可知保全者之獲福矣。明許進爲都御史。冒雪夜行。死去還生。見居厚猶在陰司受罪。嗚呼。天道好生而惡殺。知殺降州有梁山泊賊五百來降。居厚盡殺之。次年疽發背死。其親王拱

兒寡婦。無親無倚。世間所最苦者。乃或欺其懦弱。乘機騙害。或侵凌。是凌辱欺侮。孤。是無父的娃子。逼。是迫勒。寡。是無夫的婦人。孤凌孤逼寡。

報矣。

覺寺忽雷雨大作。劈開墓門。震塌其屍。不知何處。此貶正排賢之身。啄其口嘴。血流被席死。周世宗時。陶穀亦好排陷人。死後葬昭必奏陳。後主時。司馬申好排陷人。一日畫臥尙書省。忽有惡鳥集野之所倚重。乃或貶逐之。或排擠之。則妨賢病國。爲惡已極。受報

徐洪。又賄鄉紳。歸詞以說。反坐陳氏。以罵夫之罪。拶指批額。拘于死。不可犯。氏父陳進。訟于縣。縣官擱起不行。又再訟于直隸路公。者托故借宿。夜統羣兇。開門墻進。將陳氏擄往船上。陳氏號哭。抵豪徐洪爲妾。陳氏尙不知。士松料其志不可奪。乃先令隣嫗姓俞。吳江縣民。張士栢死。其妻陳氏。少艾。士栢之兄士松。謀欲賣于里。始曰。我已知欺孤之罪矣。不二年惡疾死。此凌孤之報也。崇禎時。電移其樓于他處。空還其地。不差尺寸。煉跪基上七日。不能言語。地基造樓二間。侄不敢爭。惟焚香訴天。弘治二年五月。忽大風雷。控訴天理昭彰。必有鬼神代爲伸冤者矣。吉水人。周煉。佔其孤姪。

由不棄法也。今太上不說受賂棄法。而言棄法受賂者。蓋言貪官錢財。把國法都丟在一邊。未免不屈斷人。然必先得了財。而後不棄法。是不遵朝廷的法律。受賂是貪得人犯的銀錢。做官的得了棄法受賂。

托者猝病瘡癰。一世不能言語。此逼寡之報也。

杖殺縣令。貶斥。次日亦死。俞嫗不滿三日亦死。某鄉紳之受賄。囑以伸冤。目方瞑。直指卽日具疏上聞。諸兇分別抵罪。士松徐洪俱見直指泣訴冤狀。隨卽持刀自刎。血湧什地。路公急下堂拱揖。許獄中陳氏飲泪絕食三日矣。適司里至。聞其冤而出之。引陳氏入

試文卷極好。房考擬他第一。忽夢神說。此台州左蹕的文卷。他居銀錢。替人囑托。不由官府執法者。其報亦同。台州舉人左蹕赴會。凋零矣。此棄法受賂的官。得報應當如是。至于鄉紳家。每每受人削其官祿。壽亦不久矣。少卿訪之。果然。不久丁母憂。一年卒。家亦說可怪。魏推官此去受賂四百金。故入人罪。使死者含冤。上帝已吏部可預言交之。次日果到。徐因留宿厚待之。不數日。徐又夢神有鄉紳徐少卿。夢神說明晚魏推官過鎮。此人前程遠大。後當爲之先受賂者。更加一等。荊州府推官魏釗。往彝陵檢屍。路經某鎮。

行更部。李月。往去。一。只。是。更。變。是。已。變。了。去。而。後。各。也。交。

榜其妻亦出門去探望父母路上遇一個醉漢毆辱他遂至見官的斷成有理不公不法冤屈于人必有禍報舉子楊之奇早出看直是有理的曲是無理的做官的把有理的斷爲無理的把無理的以直爲曲以曲爲直

受享

不止一端造惡造業無有不遭天誅者不然此等怨毒之財安能璣曰棄法受賂豈但官長凡書吏衙役狐假虎威舞文亂法奸弊取他遂黜之及榜發查卷果是左蹕的文也不久蹕客死燕山朱鄉受賂若干替人請托致有枉法而死的多今已減他祿壽幸勿

不食而死。此皆以直爲曲之報也。晉王濟嘗命一侍者往房中問問未來事。師不答應。後對陳睦的親戚說。如沉香何。睦聞之。驚汗不察其冤。把沉香監死牢中。後陳睦回京。聞邢廟師有道術。乃叩邊適其嫡子墮井死。嫡妻說是沉香擠他下井。訟之于官。陳睦竟官不久卽死。陳睦提點兩浙路刑獄。有杭州民妾夏沉香。洗衣井命。吾已報東岳。轉奏上帝。禍至矣。明日朝廷聞之。仲舒以不職罷。忿俱赴水死。是夜仲舒夢城隍責曰。子太鹵莽矣。決良婦冤死。二之婦數日不食。其夫痛妻被責。往府申冤。仲舒不聽。夫妻二人不此時溫仲舒判開封府事。見醉漢面上有瓜痕。遂把婦人責而遣。

入輕爲重。

道彰明。免致經官結訟。豈不是好。

爲人處事。亦當直的。還他直。曲的委婉轉解之。庶人心悅服。而公情。則人不含冤。我亦無禍。○曲直。不但爲官者不可顛倒。卽里中卽死。可見審問要詳端的。分割曲直。不可率意鹵莽。不可受賄徇遂。病忽見侍者說。向日所訴。實是真情。汝不察明。便同我去。不日濟只稱婢貞潔。侍者泣曰。婢曲我直。枉不可受。當訟汝于天府。濟者終不肯。婢遂大呼曰。某人姦我。濟遽怒。令殺之。侍者不能自明。婢取衣服。婢欲私之。侍者說不敢。婢曰。你若不從我。我便大叫。侍

汝等切宜慎之。嗟嗟達官何足畏。不過爲自己功名地步耳。而曲死杖下。至今二十年。常自悔恨。違法徇情殺人招譴。宜不登顯位。年過七十。該應折贖。不應杖了。達官相責。乃不得已杖之。不意卽不應夢。想起當日守杭州時。有達官執一老兵送來。欲杖之。此兵做學士。老來對他兒子說。吾白屋起家。一生不作欺心事。今官位匾寫着左丞陳軒。一邊寫着右丞黃履。後黃履果做右丞。陳軒止能無禍報。陳軒未中時。夢到一官府前面。而門上一邊有金字牌。罪把他問做流徙。只該流徙。把他問做死罪。刑法不當受者含冤。輕是輕罪。重是重罪。把輕罪引入在重罪條律內。譬如人只犯杖

入。盍不思之。慎之。

法者竟少。此不入輕爲重者也。書曰。罪疑惟輕。又曰。寧失出。毋失敢。不遵服教令。遂盡放去。歡呼而去。轉相告戒。勸勉爲善。後來犯肯放你。恐爲民害。且復累官。你們若能改過。我便放你。衆叩頭曰。欲殺之。豈理耶。乃盡呼至庭下。戒之曰。尔輩爲惡不悛。爲官的不司。曰。徃徃斃死獄中。是亦除民害耳。范公曰。法不當死。爲官者必判。司曰。此輩多屠販竊盜。放之必復累官。范公曰。到底當何如。判不當猛省乎。范純仁知慶州。見獄中罪人皆蒲曰。何不責保在外。徇情面。枉斷人罪。反把自己功名減折。彼承順上司。入輕爲重者。

救他。道生問犯何罪。人曰。某失意逃去。道生曰。此最可憾。下馬取刺史。道生訪之。聞見兄設酒餞行。道生見一人縛在樹上。求道生感也。此不加怒之報也。梁時羊道生爲邵陵王參軍。其兄爲澆州是我之罪。所該當。向日論刑之時。見君有惻然憐憫之色。是以懷汝足。今吾在難中。正你報怨之矣。何故反引我逃匿。刑者曰。刑足及後衛亂。子羔出走。刑者之們屢屢引他逃避。子羔曰。吾向日刑其心。恠毒全無。惻隱矣。能不召報乎。昔子羔爲衛國士師。刑人足見人犯罪。到于臨刑之時。其情亦可哀憐。見之而反加惱怒者。則

此莫非謀利設心不良乎。湜驚惶實生。今盡把還他。如何。相士
資財湜設法延他來賭。得錢六百萬。一遇相士說君氣色大非
好。今科狀元是你了。湜益自負而賭不輟。忽見四川同輩二人多
改途逐出之。遊于京而入太學。中了舉人。有一相士相他相貌極
心與惡者一樣。召禍矣。丁湜幼少時聰秀。酷好賭錢。其父責之不
錯了。便當改悔。還是好人。若公道不是。仍復去做。則無心變爲有
過。與惡不同。惡是有心做不好的事。過則一時無心錯做。若曉得
知過不改。

漿不久而死。此加怒之報也。

刀剗他眼睛啖之。又勸兄卽殺之。眼睛哽咽不得下。一路脹塞水

明明知道善事是該當做的。却偏不肯做。無好善之心。必受凶殃。知善不爲。

船牛又驚戰。風浪大作。徐淹覆沒江中。此知過不改者也。

買牛甚急。徐淹貪心復起。想賣與官屠。可得重利。方將牛牽過屠。在本地賤賣。與人耕田。拜告了。風忽定。船遂不翻。後值倭亂。官府十渡江。風浪忽起。羣牛驚戰。淹祈禱天地發誓。再不販賣屠家。卽之。後果中一甲第六名。此知過能改者也。盧州人徐淹。常販牛數。你旣發心。神必知之。果能改過。尙可而在六人之下。湜遂盡數還。

名之心。大事則矜持。小事便忽畧。或者有求報之心。先則勤勉。後力到便行。蹉過。可惜。今人之不爲善者。未嘗盡是不爲。或者有好避嫌疑。矜惜名節。而不爲也。○長春真人曰。人在世間。方便第一。七十二人都拷死。以此天死其子。可見方便好事。隨處當做。不可飄海商人爲盜。衆人憐之。求公一個名帖去解救。王公不肯發帖。記得客一名帖。害七十二人的命否。王公惘然。蓋前有巡道誤拿一年而死。王文肅公錫爵。痛子王衡夭死。托夢于王文肅公曰。汝歸之說。見人行善。必誹笑之。年三十甚貧苦。身漸縮小。竟變成狗。之報。唐蘇成性頑狡。爲非。每見古書中。所着善言善行。必指爲粉。

常熟縣進士王翼有二僕一黠一愚。黠者盜主之金。扳卸于愚者。引歸自己。以救人。何況自己犯罪而扳引他人乎。天啓元年六月。遂自認罪。而局官得免死。後必大爲宋賢相。可見他人之罪。尙且死罪。必大問曰。假使火起自我。當得何罪。吏曰。但免官而已。必大陰府之誅宋朝周必大。先任臨安府。有局官失火。延燒民房。該問引。是扳扯自己犯罪。而誣扳他人。平白害人。縱然逃得王法。必遭自罪。引他。

金而同族貧寒。不一引手者。皆不爲善者也。

以濟世。若壅塞之。使不得行。或至凍餓其父母妻子。或至頓困在問醫十星相。九流枝藝。皆謂之方術。小者賴以爲衣食。大者亦可壅塞。是阻擋禁遏。使之行不通。如壅塞水路。使不能流行也。凡當壅塞方術。

引人又增已罪也。

黠者房內所失之金在焉。愚冤方得明白。可見自罪還當自受。杆忽斷。做兩截。黠者殛死。滿城驚震。而愚者在傍。若不聞。次早檢哽証之。愚者不能辯。夜繫愚者于旗杆上。委黠者看守。及更探旗進士父子在官不察。將愚者送官責追。家人都疑他冤屈。而黠者

于縣南。往移聖像十餘人。擡不動。一士子在傍戲曰。此之謂仲尼輕毀。其獲罪也大矣。宋南昌李知縣。因先聖殿宇傾頽。乃作新廟。無有二致。乃世人或不從其教。而妄行譏議。或自恃才辯而率意而訕謗之。况三教聖賢。道雖分別。儒釋道而理則都是教人爲善。訕謗是譏削毀謗。聖賢是古來聖人賢士。雖天子尙然禮敬。何得訕謗聖賢。

丸散而藥真。施捨并方刊送。豈可壅塞乎。

採戰等方術。能害人身家性命。便壅塞之不爲過。若救急病。靈驗

醒記其事于書。待中狀元。後五生皆考劣黜退。六月瘟疫。四生門知其不可。但年幼不敢犯長者。斷曰。恕汝。汝得志可扶持法門。康問燒洗面水的斷無前程。末問康對山曰。汝何不說他。康曰。我心曰。佛乃大聖人。汝等何敢取經燒炕。四生俯伏請罪。斷皆合絕。又之而不敢說。忽一晚康對山夢見三官大帝排衙。六生前跪。三官冬寒。四生取經燒炕。一生取經燒水洗面。惟康對山一人心甚惡。且得罪。况訕謗乎。武功縣有寺積經一藏。縣庠六生在寺讀書。值人狗至廡下決杖二十。醒來如痴人。目不識一字。可見一戲言。尙知縣責之曰。汝爲士子。敢侮先聖耶。其人惶恐而退。夜夢一朱衣

首無成子孫愚頑書香斷絕者。皆褻瀆聖賢之報也。今人亦有知而全家滅亡。今士子不肯愛惜書籍。作踐字紙。以至困頓場屋。白葬字紙而一身榮貴。楊百行坐經文而舉家害癩。鮮于坤殘孟子因名曾連中三元爲宰相。又楊全善埋字紙而五世登科。李子材宣聖拊其背曰。汝敬吾字。當令曾參爲汝子。顯大門戶。後生沂公。文字中來。王沂公之父平生敬惜字紙。每見必拾而燒之。一夕夢者。其罪亦與訕謗同。梓潼帝君曰。士人隸吾籍者。皆從敬重聖賢。甚于訕謗耳。○至于字紙亦皆聖賢遺跡。若污穢作踐。不加敬惜。

誤踢在柱上。脚指破裂成瘡。痛苦異常。見韋馱詰責而死。成化時。大怒取紙擲地。以脚踏之。又仆韋馱像于地。後數月以脚踢一僕。狀元莊奇顯。年少嗜酒。一日醉後。往承天寺。見一法師講楞嚴經。之。雖有道德者。不同他較量。而司過之神。怒其狂悖。必加之罪矣。道高龍虎伏。德重鬼神欽。又天神所契者道德。乃敢侵欺而凌辱。侵是侵欺。干犯凌是凌虐。恥辱道德。是有道術。有德行之人。古云。侵凌道德。

焉得無罪哉。

惜字紙者。尙然用之。糊房裏物。全無敬心。亦與污穢作踐同矣。又

逐之。及用藥鎗鳥銃粘竿扣索之類。戕生害命。不仁之事也。若習飛。是飛禽走。是走獸。其飛其走。將以覓食營生耳。乃以弓箭射而射飛逐走。

德之報也。

天神道德尊者。我誤以左道疑之。今死矣。言訖遂絕。此皆侵凌道耀如日月。御史方驚駭。而兩脚疲軟。已不能立矣。急回對妻曰。此怒命左右曳之。不能動。遂命拿其頰。只見面上閃出一道白光。照坐大中橋說法。御史聞之大怒。親往擒之。比丘端坐不動。御史愈

門乘涼。因取箭刮耳內垢。膩忽被狂風吹轉。廟門打入箭頭。洞穿母歸。走獸亦猶是也。軍士韓金。平日射鳥爲生。一日暑天。閑坐廟遇殺害。舉家盼望。其慘何如。古云。勸君莫打三春鳥。子在巢中望禽獸。皆有人性。皆有眷屬。飛走在水。被人射逐。如人離家出路。若葉數片。盛餘乳在傍。大號而死。潘見之。慘然後再不獵。可見一切。穉好獵。一日往山射。一老猴拔箭忍痛。急抱其子乳之。又摘木二鴈交頸而死。錢參將聞之。大怒。將船上兵卒各杖三十。河南潘有一鴈。隨船悲鳴。將登岸籠中。鴈伸頸向水。大叫。空中鴈忽飛下。爲常業。必有慘報。鎮江錢參將。部下兵丁獲一鴈。籠在船尾。空中

必矣。慈心于物的人。斷斷不爲也。宋曹彬所居房屋敝壞。子弟請
矣。棲是樹上歇宿的鳥雀。驚赫而駭散之。黑夜無處投奔。被傷者
蟄。是土中藏伏的虫蟻。掘起而發開之。必至顛連失所。傷殘者多
發蟄驚棲。

顧驚看一虎從傍跳出。咬斷其手。父子二人亦俱死。此逐走之報也。
唐去弓抱子而哭。忽聞空中叫曰。吳唐鹿之愛子。與汝何異。唐四
來舐麕。唐又射殺之。少時又逢一鹿。唐又開弓放箭。忽飛中其子。
遊戲見唐躲避。唐射殺其麕。鹿驚走悲鳴。唐乃匿在草中。又見鹿

使不得入。保全蟻命萬千。至八日復見比丘比丘驚疑。問他所做。令其回家。沙彌至路上見一蟻穴流水將入。乃急脫衣裹土壅水。身生育皆非仁心愛物者也。昔有比丘預知一沙彌七日當死。因族盡死。巢是鳥鵲的巢。如人的房屋一般。若毀壞之。叫 he 何處安穴。是虫蟻聚處的孔隙如人家門戶一般。若填塞 he 出路。豈不一填穴覆巢。

王遵得病。亦驚悸而死。則驚棲又豈小過哉。

子孫貴盛。王遵惱恨鵲巢。筭 he 夜間棲定。以竹竿戳爆竹驚之。後加修葺。彬曰。寒冬時候。牆壁瓦石間。百虫所棲。不可輒傷其生。後

破之。是戕絕天地生機矣。豈不爲過哉。宋眞宗祀汾陰。見一羊。自獸顙胎生。禽顙卵生。其懷胎孕卵之時。皆切切保護。若傷殘而剖。傷胎破卵。

口。蛇竟入兒口中。墮樹而死。此覆巢之報也。

樹拆巢取雛。一日上樹。不期先有一大蛇在巢。啖雛。小兒驚慌。開教以秤尾燒紅鑽之。竟死。此填穴之報也。蘇州薛家小兒。每每上每見蜂從孔入。雖在高處。必上梯去塞之。後生二子。穀道皆塞。人家有保護燕巢的。俱是善心善事。若芝里之朱某。平生惡蜂。巢何事。沙彌把路上塞水救蟻。告訴。比丘曰。以是因緣。應得延壽。及

痛思其子耳。若念及之。又何忍破其卵耶。○以上八事。皆忍心害
至于母雞生蛋。腹穴便思抱子出殼。若食其蛋。至有累月伏巢者。
買來投于江中。又夢神曰。億萬之數已滿。壽可延矣。後年果九十。
子何不圖之。序因大書此語于通衢。由是人皆知戒。見人剖魚。卽
已迫。安能卽滿其數。神曰。佛經云。魚子不經監漬三年。尙可再活。
間富商楊序。夢神說子踰旬當死。能活億萬命。方可免序曰。大限
乃知曲身避湯者。護其子也。世人念此。又何忍傷殘物命耶。宣和
許殺羊羔。學士周豫嘗煮鱖。見有變身向上者。剖之腹中皆有子。
擲道傍。怪而問之。對曰。今日尙膳殺其羔。真宗慘然不樂。自後不

船漏盡把士衡貨物裝在船底。把自己的貨物安置艙面。及開船先失之矣。李士衡與余英奉使高麗。所得貨物甚多。英恐過海其有失者。非嫉妬之小人。亦殘忍刻薄之事也。往往人未失而已失財。及一切失意之事。人之得失有數。失與不失於我何干。乃願斷不能如所願者。徒生意惡耳。下文數願字。皆同此義。失是失名。天嘉其向善之誠。而多方護祐之也。若起惡願。則神天已怒之矣。願是心裡起的念頭。欲其如此也。古云。人有善願。天必從之。是神

使之將成而不得成。或已成而又破之。此等心術。真毒如蛇蝎矣。毀人者。或言語毀讚。或借端毀壞。人之成功。不知費多少心力。乃毀人成功。

不中此皆願人有失之報也。

其實還之曰。方見人擲在地上。我因拾得在此。徐得登科。劉終身人叢中墮之于地。誑徐曰。已失之矣。徐涕泣尋覓。有圍吏拾得。訊同里徐生同房考試。互相檢察。劉見徐卷勝已。欲其遺失。乃佯擠所拋棄者。皆余英貨物。士衡貨在船底。一無所失。乾道時。劉生與遇大風。船家急請減載。可免沉覆。乃倉忙信手拋去。及風定。檢驗

離任。後盜破永安。范鏞一家被害。李緒改補杭州。路遇劫盜。亦一大盜方起。緒恐禍及。乃詭計薦范鏞代已。于是鏞知永安。而緒得其安。與人同事。使他失便。我得無恙也。宋時李緒知永安軍。此時危是凶檢。安是平穩。危人自安者。如與人同處。使人當其險。我居危人自安。

著腰斬。可見毀人者。終遭恠報。人何迷而不悟哉。

成功。讚毀曾銑與元宰夏言。檀啓邊釁。俱戮西市。後嵩籍沒。子世嘉靖時。曾銑以都御史總督三邊。銑欲恢復河套。宰相嚴嵩忌其

竟明來暗去。不知誰損誰益耶。三官經曰。割他肉不念他貧。只念之勞。以益自己之功。減人之財。以益自己之用。種種損人利己。究減是減少。益是增益。如官吏剝民肥己。富豪重利贍家。又如減人減人自益。

反累己身。三官經戒昭然也。

虎驚跳去。駢懦反得無恙。三人俱壓死石崖之下。所謂使心用心。崖口。謂虎得人便去。不料虎將駢漢辰去坐下。又不去。忽然崖崩。同一駢懦漢。避雨石崖下。忽有一虎亦到崖前。三人共推駢漢出家被害。一還一報。豈不捷如影響乎。保靖州人。楊大王。周錢火兒。

祈自益而受罪陰府暗中銷筭絲毫不爽。減人又何益于已哉。常兄尅弟亦減祿筭放圓。可見祈欲減弟自益而被烈措去。烈欲減證王指他心說文券何足憑。只憑此心耳。烈乃伏罪付重獄。祈以怒訴於東岳廟。祈與烈皆死。後祈復活。說他對審時。烈惟執券爲分。後以錢贖所當的田。毛烈知他情由。受了錢。竟不還他文契。祈產乃先把田私自典于相厚朋友毛烈。及弟長成。祈只把現在均減人自益者。徒自增罪業耳。陳祈有幼弟三人。恐他長大均分田已。天雷霹靂瘟氣流傳。纏害身軀。冤愆相併。併及子孫。由是觀之。已富肥家潤身。使心用心。反累已身。心根結成罪根。難減貪損利。

不知美玉又歸何人矣。大抵世間好物。原自流通。得之巧。亦失之知。他設心騙換。及後看之方知。但發一笑而已。後章持流死台州。坡有美玉一塊。極珍愛之。章持求借看。乃竟以燕石換之。東坡不換人的真貨。用醜物換人的好物。欺人騙人。與竊盜何異乎。蘇東以是用也。惡是低假的物件。易是換也好。是真正的貨物。把假貨以惡易好。

得重價。父燥。然後來少悟。此可醒世之減人自益者。

急無可奈何。其子曰。大人可少增些價。與他。日後兒輩賣之。亦好。州人蘇掖。官至監司。富而甚吝。嘗買一產業。反復欲減價。賣者情

之及退。王安石曰：「公不與鎮有隙乎？」抃曰：「我何敢以私隙而廢公。豫鎮請立皇嗣，疏十九上，候命百日，鬚髮皆白，非忠臣而何？」上然之。上乃問抃曰：「范鎮忠臣也。」上曰：「何以知其忠？」抃曰：「昔仁宗遼安石心恨之。一日上問安石曰：『范鎮爲人如何？』安石曰：『問趙抃便。』趙抃爲御史，偶因論事與范鎮有隙。及王安石爲相，鎮屢訐其短，是棄置不用，徇了自己的私心。把公道置之不聞，非忠臣義士也。私是自己的私事及私心私仇，公是國家的公事及公論公道，廢以私廢公。」

已久。鬼訊曰：「多又嘗竊古物。」
于神怒。高齡初年學道。晚遭病魔。祈祐于眞君。眞君判曰：「齡貽之功勞。以爲自己建的。竊人之謀筭。以爲自己畫的。假才冒名。最竊是偷取能。是才能。如暗取人的好文字。以爲自己做的。暗取人竊人之能。」

嚴不可犯。此皆不因私而廢公者。其他以私廢公。豈得無報。

聽其言及事。竣問之。乃知黔國公以考官多私名。使人探之。獨彭怒叱左右擒之。不得及。至雲南方鎮諸公。禮待甚厚。凡場屋事。皆一人稱生員求見。以黃金爲贄。見禮。彭笑却之。三日復跟在後。彭道安石大慙。明彭勗初授教南雄。雲南鄉試。聘爲房考。至廣西有

一人謝曰。蒙君再題吾名。君亦從此證道矣。可見一文字死後的文人。想君奪名自題。何不早圖之。許乃尋訪舊文。另爲立石。夜夢跡勒其新記。一日恍聞空中有言曰。所刻舊碑。文雖磨滅。而當時在世時。嘗修一觀。欲記其事。偶得一片古碑。文已磨滅。因刻去舊其芳流百世。乃故意掩諱之。使人善埋沒。人鬼所共憤也。許真君蔽是遮蓋。使不得題揚善。是好處。人有一端好處。須替他稱揚。使蔽人之善。

列爲巧詐之首。其不能免矣。不久死。可見欺心之事。必遭天譴。

形是彰揚醜是短處。大凡人有醜事。或一時偶誤。或不幸遭逢。當形人之醜。

尙欲人替揚。况生人之善而可蔽之哉。

生言之。生斥爲妄談。明年果考劣奪廩。憤鬱而死。可見死者之善。生合登黃甲。旣輕節義。當奪其祿壽。二婦泣拜而去。次日道士對誌某生不訪氏行。表揚之。反將氏名削去。芳名從此泯矣。神曰。此日後城隍廟道士。夜間二嬪對神哭訴曰。某人平生苦節死。載縣書。一廩生與其事。見二節嬪有其名。而無實跡可考。乃削去之。數人尙欲彰之。况人之善有大于文字者乎。明萬曆時。江陰縣修誌。

發使無所容。必至結怨成仇。損德召禍。姚舜牧曰。經目之事。猶恐訐。是摘發私。是密謀私事。大凡人之陰私。最怕人知。必欲搜求攻訐人之私。

止嚼舌而已哉。

尤是談人閨門中事。使人一生受污。及起人譚名者。其受報又豈醜畢露。晚得惡疾。嚼舌而死。惡報多端。不能盡述。其最傷陰陽者。畚從儀好作詩嘲咲人。後坐謗政。竄死登州。章齊一戲成一詩。人其醜態。使之臭名遠播。則人之恨我無窮而已。之陰德亦大壞矣。

召禍哉。

適中他私耳。可見一言誤戲。便成仇怨。如此。况有意攻訐者。能非有所于請耶。恕遂壞忿。至不能解。後日。邠方知果有此事。彼時雨往州西。何耶。恕曰。丁君閒冷。因此訪之。邠戲曰。丁方判刑部。莫快其口舌哉。昔劉邠。劉恕同在館中。邠一日問恕曰。聞君前日冒攻人之惡。又曰。惡訐以爲眞者。人又何苦。而必欲吹毛求疵。以自勿經言。又曰。生人之惡。不可言也。死者之惡。不忍言也。孔子曰。母雖實見實聞。不可開口。凡一語而傷我長厚者。雖閑談酒譴。亦慎未眞。聞人曖昧。切不可出諸口。袁了凡曰。凡一事而關人終身者。

病池設醮城隍廟有一乞兒迎問說你不是徐池麼。昨晚我在廟
嫖賭累債數多。遂將此房賣于徐池。後來徐池二子五孫皆患癆
之所。嘉靖時徐池富而奸。後嘗欲謀徐八房屋。因哄他兒子徐臣。
煉火發延燒。奇倉忙走避。迷入林中。被猛獸逐出。被獲斬于燒煉
貨累萬奇。又哄他燒煉三年耗盡。遂至自縊而死。奇又于劍州燒
四川人。文奇以燒丹之法騙人。諸貴悉被其耗。有富商李十五。積
人燒煉之類。自己于中取利。使人逐漸消磨。如此奸惡必有惡報。
耗是暗暗消散。耗人貨財者。如誘人賭嫖。引人遊蕩。陵人爭訟。哄

離人骨肉。

貪積貨財者下一針砭。

耗人終爲人耗。語云。來得不明。去得正好。蓋此謂也。此言可又爲明人也。此何以故。蓋由當日逞威挾智。逼勒牢籠。以成巨富。始而銖一寸。而積之。後人如泥如沙而棄之。而彼不肖者。又大率皆認或身未死。而產已暗屬別人。或肉未寒。而人已裂搜其室。前人一○冒起。宗曰。予每見權貴之門。及暴富之家。不肖子孫。淫蕩恣靡。驚惶走。即死。二子五孫。癆病俱死。舉此二條。可見耗人之報也。裡睡有人在神前。告你耗他資財。吞謀產業。神亦大怒。徐池聞之。

去。因問價若干。曰。一歲一兩。童年十二。遂出十二金買之。送至袁。至揚州。遇數人。領一童賣。夫私計曰。未得女子。何不先買此童。送又贈以百金。使之治生。夫嬾泣拜而受。欲尋一閨女與他生子。及人。故不禁傷痛耳。公惻然不忍犯。欠早送還其夫。除身價不取外。忍夫欲自盡。吾故賣身以活其命。念平日夫妻恩愛。一旦改事他。賣一婦。公與銀三十兩。婦至背燈而哭。公問之。婦曰。家中貧餓難之。陝西袁公。值闖賊亂。父子失散。流寓江南。欲娶妾生子。適有人他情意不親。或設事故離散。使他不得團聚。此最傷陰德。戒之戒。離是離散骨肉。是父子兄弟夫妻至親骨肉也。或以言語挑唆。使

侵。是侵占所愛。是人所愛的產業。所愛的姬妾。所愛的物件之類。人所愛。

人骨肉者。罪必深重可知矣。

離書而卽受罪罰如此。若非悔過行善。不更受惡報乎。彼有意離葛生聞而悔過行善。後僅中鄉榜。官止正副使。可見葛生只代寫將興工。又夢神說不必築屏牆。葛生代人寫離書。已不得高第矣。廟祝曰。可爲我廟前築一照屏。葛狀元過此。令我起立不安。廟祝報也。四川人葛鼎鰲。未中時。過一磚牆廟。必捐而去。廟神托夢于公。公細看之。乃其子也。父子相抱痛哭。繼而大笑。此全人骨肉之

爲惡須當勸化他。或禁止他。使他作惡不成。彼此有功。今反助人助是留襯。或言語贊勸。或出力扶助。爲非是幹不好的事。凡見人助人爲非。

可知戒矣。

之地而能爲子孫福利之基乎。今絕嗣矣。後竟絕其他侵奪人者。其父骸葬之。葬畢。夢其父曰。福地在心不在墳塋。安有奪人所葬好。達乃造一假契。稱其父未死時賣與我。里人爭之。不得。達乃遷往旋得旋失。而更受惡報也。建州人林達。里中有葬父者。風水甚

購選臺以稿置筆管中。及順治戊戌科會試。持筆入場。安稿之在廉。又力主持替他寫離書。稿既成。某錄之而去。適有賣筆者到。因語飛入某耳。說某妻與人有私。某聞之。欲出妻。來與孝廉商議。孝友窺見其妻有美色。欲設計得他。孝廉替他設計。乃造捏一番言。可見一語讚嘆便是助也。況出力以助人者乎。浙中一孝廉有朋曰。成楊開之惡者。汝也。開固當罪。汝亦難免。不一月皆患惡疾死。問詢詢明知其非。不敢忤他意。但一切讚嘆而已。一夕夢神責之。巧媚憤揣人意。丹陽縣官楊開。性極暴橫。與詢相處最厚。每事必爲非。則人受惡名。已無惡跡。鬼神伺察。報必更加重矣。楊詢性極

意謂史公猶倪公。遂不爲起。不意逢彼怒也。東城御史笑而遣之。之曰。我與你同鄉里。吾不能過里門下車。乃煩爾輩起耶。民等愚民曰。尙書亦是南京人。他掌兵部時。出入里中。衆或走避。卽諭止。數人送東城御史。詰之。民對曰。民等總被倪尙書誤了。曰。何爲誤。京史良佐。爲西城御史。而往在東城。每出入。怒其里人不起。乃執動逞意氣。故作威陵。使人畏服。恐人未必心服。而陰譴隨之矣。南逞志是肆其志氣。作威是故作威勢。凡人立身正直。自能服之。乃

逞志作威

則人苗稼。

不肯吃虧的。就是好勝也。當慎思之。

曰。無他說。只要吃得虧。吁。從古英雄。只爲不肯吃虧。害了多少事。自辱也。昔尙書林退齊臨終。子孫跪而請問大人。何以訓兒輩。公乃至于恥辱人。以求勝。已卽勝矣。人豈甘心恐辱人。以不堪還將人不敢抵當。求勝。是要占強好高的人。言語舉動。件件要勝過人。辱人是恥辱人。或言語譏笑他。使人不敢回答。或智力壓服他。使辱人求勝。

可見尊者自尊。何必逞志作威乎。

亮有紅袍金幘兩兩來過。宣言此地仇便拔壞。周某田禾獲罪。最路遇一老者曰。異哉。異哉。我昨晚在龍王廟安歇。半夜見燈火明。垂穩仇率衆夜往。掘之。仇看田禾已盡枯矣。不知何故。恨悵而歸。牧童皆打死。長洲民仇便與同里周某有隙。周有田禾數十畝。方人哀求不聽。但叩頭訴天而已。一日牛正吃麥。忽風雨雷電。牛與誅之矣。秦檜有田庄在建寧。其牧童恃勢強橫。縱牛吃人禾苗。鄉岸以淹之。或縱放牲畜踐食之。使他無所收成。此莫大之罪。天必方得收成。民生仰賴。國賦攸關。乃或阻其水利以旱之。或潰其堤敗。是毀壞穀之始生日。苗成熟日。稼乃天降之嘉種也。春耕夏耘。

將成之時。或破于已成之後。此最傷陰陽事。古云。一世破婚。三世破。是破散。或造言語毀敗其爲人。或用計謀迫挾其離散。或破于破人婚姻。

熟禪事故有此報。又不敗人苗稼者。

生子名美。中進士。隨任受封。享高壽。曾于召將時。批出三十年前。則違主命。乃蒸熟稗子而撒之。主子使人去看。見已撒矣。後錢益僕人名錢益。把稗子撒他田內。益向其妻說。撒則荒人之田。不撒驚仇。果雷擊死。此皆敗人苗稼之報也。有一人。因謀田不遂。暗令重雷。奏聞上帝。四鼓時。却回云。奉帝旨。仇便雷部施行。周聞之大。

苟富是苟且僥倖得富如剝人肥已。非義獲財之類。驕是矜誇得苟富而驕。

報也。

人悉皆死。惟王氏並無背夫之意。得免死。此破人已成之婚姻之衢州東岳追勘。未一月王固死。陸嵩亦死。凡當時之同謀奪親之嫁與濟川教授陸嵩。王氏一夕夢見和中說。我已訴于陰府。現送得令其成婚。生一子。偶不育。固遂隔絕之。和中氣憤而死。固以妹和中父死家貧。女兄王固爲萬州推官。意欲休親。然迫于公論。只貧。蓋有意破婚。最是恠毒。宜受此報也。鄭和中少與王氏結婚。及

各鄉淹沒。吾村獨高阜得收。官又以災槩免。且得買別鄉器物。價
州大旱。各村失收。吾村獨賴堰水得收。官以災槩免租。明年大水。
漸驕橫。是速禍也。不久被賊殺死。又棟塘見聞紀訓曰。正德三年。
當有奇禍。旣財積不散。又無一善狀。且往時但貪吝可鄙。近來漸
一脚未變。正德時。梅溪一富翁最貪鄙。錢穀日積。陳棟塘曰。此人
忽得惡疾。一日自將房門緊閉。竟變爲驢。及妻子擊門而入。只剩
繼爲富家子。恃其殷富。結交官吏。驕侈橫暴。無所不爲。如是數年。
必有因福而致禍者矣。不然此等非義之財。安能受享。宋南金出
意。凡人富厚。便當謙和。方可保守。况苟且一時得富。就驕傲于人。

後耳蘇威是隋文帝的舊臣。宇文化及弑了隋煬帝。威不自死。又于禍仍然心無慚愧。不肯悔悟。則苟免于目前者。未必終免于日恥。大凡有羞恥的人。自然改惡從善。若所爲不善。苟且僥倖而免。苟免。是苟且得免于刑戮。得免于凶危之類。無恥。是沒有一些羞。苟免無恥。

能免禍乎。

疫。四家男婦盡死。過一年。吾三家果陸續回祿。然則苟富而驕者。某根基稍厚。或止于損耗。彼俞蒨費李四家恐不免。不久村中大

此悖戾小人之所爲。用心平等者。斷不如此。宋王曾爲相。士大夫求人之懷感過本。是我所犯。而推卸他人身上。圖脫自己罪犯名。認是自己承認。推是推卸于人。恩不從我出。而冒認是我所施。以認恩推過。

不知一些羞恥。宜乎太宗之數其罪。而激之死也。

威抱恨而死于路。可見蘇威不守臣節。屢屢苟免于刑戮。至老猶都威又請謁見。稱老疾不能起拜。太宗使人數其無恥。不勞相見。上柱國王世克僭署太師。威又自客求免。及唐太宗平世克坐東爲宇文文的官。及宇文文敗。威又歸李密。密敗又歸東都。越王侗以爲

是將自己惡跡變賣于人。如賣貨于人。人亦願買。此等詭計陰謀嫁禍者。是將自己禍患嫁送于人。如嫁女于人。人亦樂娶。賣惡者。嫁禍賣惡。

母論大小。世人均當戒之可也。

彬遂得免。此以人之過而引歸自己者。况已之過而可推于人乎。降卒三千餘人。彬諫不聽。及歸上大怒。必欲勘問。彬乃自誣服。全恩也。恩欲歸已。怨使誰當。此不認恩者。曹彬與王全彬伐蜀。彬殺弟曰。何不使其知之。公曰。用賢乃人主之事。若使知之。是我市私。

沽買虛譽。

受賄嫁禍。始末延年從旁錄之。醒來示之。慙憤而死。

有人毆擊知州錢延年。請道錄宋之才。獲解孜。忽跪玄武案。自言罪坐于王虎名下。而自得脫。後孜判路州。一日見虎。遂病發狂。若賊。搜檢得金銀托虎。乃知被孜所賣。氣結而死。孜復用計。盡以其金銀托故。其外以寄虎。虎不疑而留之。後上司勘問。孜誣虎同受賄。虛擡折欠正數。誑虎書名申報。虎不知也。及事將敗。孜將原受陷害人。寧無恠報哉。宋姚孜與王虎奉命同盤大雲倉。孜受倉吏

人如暗箭傷人。人不知避也。此等人終有憐報。章惇與常安民同
包貯。是包藏在內。不使人測識。險心是陰險心腸。藏險惡而暗害
包貯險心。

且敗露身名俱喪。得禍更甚于平流。又豈但折福而已哉。

爲俗非。如假名士。假文章。假道學。假節義。互相標榜。廣通聲氣。一
折福哉。梓潼帝君曰。假行竊名。最撓神怒。乃今世人。寧爲神怒。不
今之美器。造物之所深忌。蓋名亦有福也。况無實而沽譽者。能不
種欺世盜名自爲得計。不知神鬼已瞰其傍矣。陳希夷曰。名者古

挫是屈折的意思。所長是人之才幹有餘處。天生人才。原爲世用。挫人所長。

切皆平。包貯險心者。可以猛省矣。

包貯險心者。詠也。佛經曰。修橋補路。不如先平心地。心地既平。一可測。雖笑未必親。雖哭未必戚。面結口頭交。肚裏生荆棘。此真爲極流離。○古詩云。古人形似獸。皆有大聖德。今人表似人。獸心安。後來章惇得志。傾安民而殺其子。及報怨者多。惇遂貶死。妻子備曰。吾心實惡之。故與彼面交耳。安民曰。君所謂慝怨而友其人也。謁帥府。卽毀謗其相厚者。安民曰。君與彼甚厚。何詆毀之深耶。惇

非強辯多方掩護。所謂諱疾忌醫。必至釀成死症。而不可救藥矣。虧理處人若知道自己短處。便當力行改悔。若堅執不肯認錯。飾護是掩飾的意思。已所短。是我之才力不如人處。或我之行事有護已所短。

丁謂挫人如此。所以死無葬身之地。

此公鄉何不薦來。丁謂一言挫曰。此人行不及文。上由是不復問。天陷人。豈得無罪。穆修以詩著名。真宗見之。大加賞嘆。曰。有文如之。使世人共學其長。乃反推折之。使之志氣銷喪。此嫉忌之心。佛

官者。因不服而逼之。使服財不與而逼之。使與。以至興工動役。催乘威。是倚仗威勢。迫是逼迫。脅是挾制。使其威勢。以迫脅人。如爲乘威迫脅。

亦是護己之短。必因而受累。

家子弟及吏胥門客所爲過惡。皆因我而起。不加防檢。反養成之。改置一等。公眞能不護己短者也。○又護短。不獨自己一身凡人也。公卽應曰。本道不幸。僥倖太早。未曾讀得書多。今承教矣。卽爲批抹之。曰。杜撰。後發案看卷。秀才前對曰。此出楊子法言。非杜撰。明徐文貞公督學浙中。有一秀才。文中結句。用顏苦孔卓之語。公

生不得相見矣。負者聞言愈泣。中貴亦泣辭不願償。爲之毀券。嗟
吾爲汝父母。何忍使汝骨肉驟離。姑寬汝一日。歸與妻子訣別。此
蹙額曰。吾固知汝貧。然無可柰何也。亟賣汝妻與子。持錢來。雖然
今日必償。少遲死杖下矣。負者泣而出。中貴意似惻然。公復呼來。
併召負債者至前。訶之。負者訴以貧。公叱曰。貴人債敢以貧辭乎。
爲固安縣官。一日有中宦饋公豚蹄。乞爲追負。公烹蹄召中宦飲。
文務盡皆威脅也。人怨天怒。無有不愛惡報者。梅侍郎衡湘公初
賣女不從淫而逼之使從。以至逼索債負。恃強取足。收歛租稅。分
徵錢糧。刻期取完。又如富貴之家。作勢橫行。產不願賣而逼之使

必死矣。我招安時多殺無辜。今俱來索命了。逾日果死。至于衆生
練揭開帳看曰。這不是遂過夫床者曰。是也。夫婦俱驚醒。黃曰。我
州黃同知夫婦俱病。各一床睡。其婦夢一吏持公文引數卒執鎖
性乎。昔商鞅臨渭決囚殺人甚多。渭水皆赤。後鞅五馬分屍。元廣
生人命至重。無心致人于死者。冤報尙且不免。况可縱一時之暴
縱暴。是恣其暴戾之性。殺傷是屠戮人民。及殺害衆生者。天道好
縱暴殺傷。

苦情。又何事忍迫脅乎。

嗟世之乘威迫脅者。特未念其鬻妻賣子。一段光景耳。誠能念其

了。凡生子儼其母爲之做襖。將買絮了。凡曰。絲綿輕煖。家中自有。
絲死後。妻妾破褲。敝履。向人求尺布。亦不可得。此拆福之報也。袁
戒朱無絲家。巨富。妻妾衣皆異錦。褲襪亦用綾緞。耗費尤甚。及無
萬縷方成布疋。若沒來由。輕易剪裁。將他作踐。損福費錢。所當深
[無故。是沒來由。剪裁是剪裁。細布]古云。一寸之絲。千蚕之命。于絲
無故剪裁。

既怕死。彼豈不怕我。既貪生。彼豈不貪物。尙如此。人可知矣。

卜以望速愈。大限若到。亦豈就死。又不免禱天祈地。以求增壽。我

取嫩胎。或食脆肉。百計煎熬。以肥口腹。此等惡業。無有不報應者。或一殮而斃數命。或一羹而傷百虫。或活蟹投糟。或養魚造膾。或殺羊。士庶人無故不殺犬豕。凡無故而殺者。皆非禮也。彼殘忍者。腹便非禮矣。烹是烹。宰是殺。禮曰。天子無故不宰牛。大夫無故不。凡祭祀養親敬客。不得已而殺牲。乃禮所當然也。若殺之以供口。非禮烹宰。

父母者。皆當爲子惜福可也。

無衣者了。凡曰誠如此。此子壽矣。後儼中進士。不特壽而且貴。爲何必買絮母曰。綿貴。絮賤。我將賣綿買絮。多做絮衣。贈與族中寒。

父曰。夢中落昧。強之同行。及到四川。舊例主帥到任大宴。必進玉壽止十八歲。至十七歲時。父帥四川。震不願去。父問之。震以夢告。足墮廁中。飽糞而死。此皆非禮烹宰之孽報也。宋蕭震夢神說。你殺害極多。萬曆甲戌正月十五日。廣置珍羞宴客。忽腹脹往廁。失肝。蘇州徐某家富。縱口腹之欲。每牲只割佳處。餘皆棄而不食。故鬻食其肉。肥白如猪羊脂。煎汁而食。昌儀被人打折雙足。抉取心。昌宗亦用此法炙驢。又活破馬脅。取其扳腸。後易之。昌宗被百姓起炭火。旁用銅盆貯五味汁。鵝鴨熱湯。卽飲汁。及炙死。內外皆熱。唐張易之與弟昌宗。昌儀皆貴顯。易之爲一鐵籠。置鵝鴨于內中。

眞形。食之三日。魔神攝精。戒之三日。名上王清牛。食百草與人。何有禍愆。牢字從牛。獄字從犬。牢獄可免。太乙牢山俱有其力。下興地利。有功于世。無害于民。殺之者國有刑法。食之者函精。下土太牢之氣。非郊祀不敢用。非天神不敢歆。其形上應天星。苦私宰耕牛。律有明禁。尤宜永戒。玄帝垂訓曰。牛者上天玄武之丞。年九十餘。此不忍非禮烹宰之福報也。至于六畜之中。惟牛最永字于上。旣而又夢神說。汝有陰德。不但免夭。可望期頤。後爲寺庖廚。見繫一牛。問知其故。乃亟以告父。索食牌判。免此味。又乞加箸羹。乃取乳牛燒紅。鐵箸鑽其乳。出乳疑箸上。以爲饌者。震偶到。

問其故。一真官曰。汝好吃牛肉。姑示罰耳。我方必迫。傍一人曰。何問之。顧曰。我昨晚夢到仙府。見榜上有顧待問名字。而墨塗去。叩輔與江陰顧待問連號。試後。顧絕早來對葛說。我見春榜矣。葛驚牛肉。是年果中狀元。徐止二甲第三名。隆慶癸未會試。舉人葛楚名。豈可悞也。明夜父又夢之。方大驚。次日父子焚香告天。誓不吃汝。無疑也。夢醒告其父。父笑曰。夢境渺落。應天府前牛肉遠近聞。次當及汝。但他家三代不吃牛肉。汝父獨未戒。倘能早戒。狀元屬當是鎮江徐希孟。因他私一奔女。遂斥之。汝家世隱德。與他相等。害人食百物。牛犬可戒。金陵朱之蕃。未中時。夢一神說。今年狀元

水旱饑饉災殃不能免矣。陳儋敏公之父孟玉常出行登廁見鍋他腐爛或置之踐踏之下。或棄之水火之中。必致上于天怒。凶荒上天降以養活民生。豈可不珍惜之。若在田拋撒不收。或在倉使散是拋撒狼籍。棄是去拋廢壞五穀。是稻黍稷麥粟種之美者也。散棄五穀。

不復食牛。可見人生不可因口腹而殘害性命。而牛更宜戒之。

姓名。因求榜細看。見君的名字在我之下也。後果皆中。于是二人。不禱告。我卽謝過曰。自今以後。不敢再食。真官大喜。取筆復註我。

黼亦被殺。宋龍游人。妻吳氏。與姑爭飯。遂拿飯。傾與猪吃。少頃。雷團後靖康城破。黼宅人口絕食。僧卽用前飯水浸蒸熟。以食之。後中每日流出飯顆。皆雪白。累累不絕。一僧取以洗淨。晒乾。積成一數天。方說其故。由是知戒沈得無禍。宋相王黼與一寺爲隣。宅溝淘淨。溝中棄飯。加椒菜爲羹。家人日晚回來。餓極。爭取食之。過了入廚下視之。果然。遂叫家人盡去遊湖。約他湖上相候。家人出。乃爲不上長。汝何得任憑奴婢狼籍。全不覺察。數日大厄至矣。夢醒俱受封贈。沈判司世代敬奉玄帝。一夕夢帝告曰。家人拋撒五穀。

保去西洋得寶無數。上卽令兵部查西洋水程。此時劉大夏爲兵
擾害生靈。獲罪非輕。成化時上好寶玩。內侍言宜德朝常遣王三
勞是勞苦。擾是擾害衆生。卽民生亦兼牲畜而言。無故勞苦百姓。
勞擾衆生。

之乎。

風雨麥損了一半。由是觀之。凶荒年歲。豈不因人。不惜五穀而致
也。上帝以麥大熟。恐民不知愛惜。使降風雨。止令收其半耳。果大
五穀的必遭天誅也。劉元真于終南山遇一貴人。問之曰。我山神
電擊死。及二小兒併猪皆死。可見敬惜五穀的。能得福免禍。散棄

破敗人的家業而自取其財寶。如此惡心。斷不久享而無禍耶。宋破人之家。取其財寶。

其所不可驚散。不可使之疲弊。則仁民愛物之心也。

馬嵬腸死。此勞擾衆生之報。至于禽獸牲畜之類。亦當使之各得嶺南至長安數千里。飛遞人馬多弊。後安祿山作亂。從上入蜀。至公矣。後果爲兵部尙書。此不忍勞擾之報。楊貴妃愛食鮮荔枝。自毀之。何必追究有無耶。頂降位。捐謝曰。公陰德不小。此位不久屬保下西洋時。勞擾軍民。死者萬數。縱得珍寶何益。舊案雖在。亦當

及之奸貪者。胡不猛省。

女媳八人俱死于獄。此取非義。正如吃鴆酒漏脯。雖然暫飽。死卽恨訟吏于府。見府吏又宛如其兄。復抑令招承。家產用盡。與妻子戊寅年。遭反謀牽連。結訟到縣。見吏儼如其弟。抑令招承。信夫忤合官吏。破其家而自取之。兄弟俱抑鬱死。信夫遂富二十年。至元死。浙江米信夫。爲人狡柔。里有大家兄弟爭財。因唆其弟訟兄。結儼如富豪子。縛鄧父子。淫其妻媳。盡掠其貲而去。榮後大貧困。而令乞丐而死。鄧得其財。行監江湖二十年。遇盜于江上。有一少年。鄧榮性狡惡。同里有富家子。鄧與之結親。百計傾誘。騙其家產。致

食。轅曰。母病思肉。特殺一鷄。不及君也。客愈怒而出。是夜屋後忽事母至孝。一日有客來投宿。轅適殺鷄。及具飯。不以供客。客怒。不丙家芻菱。以塞堤。將丙送獄治罪。此王法除決水以害人者。陳轅穴。府官趙昌言。知其事。一日秋潦。守堤吏報急。昌言命吏竟取楊丙住居近河。年年堆積芻菱。幸河決。買以取利。因誘奸民將堤穿淹沒。放火延燒以害人。明有王法。暗有鬼神。俱斷不容之矣。宋揚極溺救焚。皆大方便事。凡人遭遇水火。正當竭力救護。乃反決水決水。是掘開水路。民居是人民居住之處。長春真人曰。修橋補路。決放水火以害民居。

暗敗之。凡人規模不知費多少心機。然後畫定。必有利于國計民
徑。敗人功。是破壞人的功勞。或功未成而明敗之。或肆意紛更而
紊亂。是顛倒錯亂不依其策畫也。規模是業定的主意安排的行
紊亂規模以敗人功。

神明誅放火以害人者。

火燒他。見梓潼帝君。立在雲端。叱令火滅。反燒我身。言訖而死。此
炬猶在手。乃投宿之客也。說我是蒲光庭。亡命到此。主人薄待。放
然火起。將及廬。天忽雨。反風火滅。隣人奔視。見一人臥在火中。火

動用。則害人誤事。心術壞矣。能無罪報哉。朱少傅國禎曰。浙有二網罟。農家之犁鋤。皆所必用之物。乃暗暗損壞之。使其臨時沒得。損是損壞。罟物。如文人之筆紙。武士之刀仗。工匠之斧鑿。漁人之損人罟物。以窮人用。

亦當誅。其被人齟食也宜矣。

之向使王侁聽從業計。則功已成。侁亦有功。乃忌而敗之。卽王法忌其成功。引兵而去。業至不見。一兵遂被擒。王侁當爲業兵齟食。以迎公等。伏兵石碣谷口。我引賊至此。縱兵夾擊。必大破之。王俗楊業奉命討逆。至寰州。業與監軍王侁計曰。我師一到。賊必悉衆。

人何損。

兩大作一龍入其家。席捲無遺。一家俱死。可見損人徒自損耳。于利也。其少子之婦獨勸諫爲不可。一日少婦歸母家。行未一里。雷必占過其界。隣家有網罟耜車之類。必借來陰損之。恐其侵已之生竟魁選太倉沙溪鎮有一富民。姓沈。狼戾不仁。隣田有同壤者。謝曰。但得完卷耳。其人面發赤。明日嚼筆生貼出。不得終場。秃筆者起看筆。依然完好。寫完。仍秃。交卷出門。遇彼生曰。佳卷得意否。及入場抽用。已盡秃矣。痛哭欲棄卷出。憑几假寐。覺有人催其寫。生俱習春秋有名。秋試前一夕。一生密取彼生謄真筆。嚼去其尖。

知人未貶死而自身貶死。天之報惡願也如此。

改竄春州。到未十日而卒。此李符惡毒之心。更願人流貶而死。豈
普不答。未幾李符亦坐事貶宜州。上怒未已。或以符言奏上。卽曰
而水土不甚惡。春州雖在內地。而至者無生還。何不改竄春州。趙
徒自造意惡耳。宋盧多遜貶朱崖。李符謂趙普曰。朱崖雖在海外
流貶者。非因私仇私怨。亦皆妬忌心腸。况願之而未必如你願者。
或由祖宗積德。得到此地。步見之。應當羨慕而欽仰之。乃反願他
榮貴。是榮華貴顯流。是流徙。貶。是斥逐。人之榮貴。或由前生禎福。

惡報耳。昔有吳趙二家。此隣而住。趙頗富。而父老子幼。吳對人說仇家報怨。浪子蕩費。又何必我願他破散也。總之自生煩惱。徒召劫掠。設計謀吞。陡然太富者。此得之不仁。卽當失之不義。他自有可妬也。卽願他破散。他從安分中來。亦必就破散也。或是他乘危。是他苦心勞力。吞饑忍冷。妻孥紡績。積漸豐饒者。見此可憫。而不敬而不可妬也。卽願他破散。他的福分所該。亦未必就破散也。或人之富有。或是他前生布施作福。因此今生得享其富者。見此當見他富有。願他破散。

已犯罪矣。〔不待到私色之時也〕苟能正其心于閒居獨處之時。則不休矣。所以太上不說私他美色。而言見色起心。當其起念時。卽時。則先思見。旣見。則必貪見。貪見。則欲心恣起。不至于喪心敗德。最能迷誤人。而被其迷誤者。皆由存心不正耳。心旣不正。未見色。福減壽。亦有正人君子。因而培起陰功。增福增壽。大抵色欲關頭。古云。美色人人愛。皇天不可欺。多少名人傑士。因而大損陰陽。折見他美色。起心私之。

者。又何益于已耶。世人切不可起此妬心。也。未幾。吳且流落楚中。歸而貧死。無嗣。反不如趙。可見願人破散。

取耳。豈止折福減壽而已哉。李登年十八中解元。自謂狀元不難。妻者得絕嗣報。姦人室女者得子孫淫決報。而亡身破家。又其自俗無所不至矣。故國法甚嚴。而陰律亦云。萬惡淫爲首。又云。姦人心者一起。私心必生。奸計陷人害命。亂倫瀆祖。滅絕天理。傷風敗法。爲重。則邪念自消。邪色自退矣。此檢心修德之法也。彼見美起妄念。亦從而泯矣。卽或淫邪奔女。無端纏擾。我只以道義爲念。理則欲心從何而起。卽或朋友戲謔。形容描寫。我只是一個不聽。則個不看。遇着婦女東來。我卽西顧。西來我卽東視。旣不見其好醜。自能持其心于臨境之際也。而勉強欲持其心者。莫妙于只是一

染爲名。屢到其家。百般餌誘。婦不可犯。因設計以木數根。夜擲其大漸泣。愧恨而死。宜興染坊一孀婦有美色。一木客見而悅之。借今又挑入室女。爲惡不悛。已除壽筭。何望登第。師還。悉以告登。登于長安旅中。見一美婦淫之。懼其夫知。先陷以罪。坐此削其祿籍。二十九名。繼又橫侵其兄屋基。坐此又降爲三甲三十八名。後又窺見一隣女。意欲私之。事雖未諧。而繫其父于獄。坐此降爲二甲。以玉印。年十八。中解元。年十九。中狀元。五十三。作右相。因中解時。諸判森列門外。師以李登之事問之一官曰。李登初生時。上帝賜後十餘年。竟不第。因向葉靖法師問終身事。師上章。適天門未開。

一生竊知之。乃冒爲生赴約。婢因黑夜不辨。遂引入之。女相就寢。宦宅女見之。屬意。試畢遣婢邀生相會。生怕場陰德不敢去。同宦退後。茂先三子皆登第。南京有一生應試。容儀秀美。旅邸對門有名。夜來奔之。茂先呵之曰。天地鬼神森羅布列。何可污哉。婦慚而人以証之。信州林茂先得中舉。家貧閉戶讀書。有富隣婦慕其才。見美起私。而奪祿奪壽。以禍報者也。請再引見。色不私的。福報數黑虎矣。不數日。木客入山取木。虎從林出。隔數人咬其頭去。此皆于玄壇曰。我家處祀尊神已久。獨不能祐我乎。夜夢神告曰。已命家明日以盜告官。又賄囑吏役。繫累窘辱。以望其從。婦惟日夜禱。

負他貨財。願他身死。

願世人寧甘扑拙。莫羨多情。縱有邪緣。且思陰報可也。

者有報及其子孫者。未能盡述。劉夢震曰。色之一關。可不慎哉。吾字。于是文思沛然。狀元及第。餘外見色不私者。尙多有報及其身。燒之。天明召其家領回。後大庭對策。忽風飄一紙。有曹鼐不可四女意。欲就公。公奮然曰。處女豈可犯乎。因取紙。書曹鼐不可四字。正不就。願得煩劇。自效。改授泰和典史。因捕盜獲一女子。于驛亭。因告人曰。使吾若往。已登鬼祿矣。宜德時。曹鼐以歲貢授代州學。適女父歸。突入見之。大怒。俱殺之。明日放榜。那生不見。生已登科。

白遂昧之。次年白亦死。生筠家爲驢。一日筠子騎之往市。忽作人不還。今來取之耳。言訖遂死。白元通欠楊筠錢五千四百文。均死汝家也。又將何歸。子曰我丹陽人也。徐輝借我錢千餘貫。幸我死買藥貨財耗盡。一日其子忽對其所親老尼說我要歸去。尼曰此死。輝遂秘而不言。後輝生一子。甚聰秀。輝切愛之。八歲大病。請醫犬馬之報乎。永嘉人徐輝嘗借舟陽一大商千餘貫。未及還而商意謂人死便可乾沒。不知起此惡心。今生便是豺狼矣。來世能逃還他。若使力量不能還也。須時切在心。感佩圖報。乃反願他身死。負者欠也。佛經云。未了夙債。死後當償。所以欠人錢財。必須早早

不遂處亦須自怨自命。慚愧嘆息而已。乃心生惱恨。惡言呪罵。彼人原非正道。其依從不依從。由在于他。豈能必其順我之意。如有物求寬宥之類。不遂是不順意。呪是呪罵。憾是惱憾。上門俯首求干求。是干謁富貴之人。而祈求者。如來薦舉求借貸。求留扶求財。干求不遂。便生呪憾。

而不還耳。尚且來生取討填還。彼願他身死者。其罪更當何如。不三日驢死。可見徐輝白元通。初無願他身死之心。只是因其死亦欠我錢。正如此數。可速賣我到他家。債便還完。其子依言賣之。

是他命數之已定。或是他遭逢之不偶。見之可爲嘆息。若見他失便。卽失意之事也。人生在世。那能勾事事得意。其有失便處。或見他失便。便說他過。

口呪人。實呪自己也。〔戒之戒之。〕

遂意卽百般嗔怒。呪罵誹謗。無所不至。後七孔流血而死。可見惡繼而臥在路傍。有車過傷頸而死。陝西夏縣張班。性好黃綠。少不卽與食丐者便呪曰。使我爲國王。當以車輪轢此禿頭。怒罵而去。有何罪。呪人還自呪也。昔有丐者。往佛寺求食。僧因齋佛未完。不

後學之士。尤不可以成敗輕議古人。蓋人之智識如目。睫然目能
逾年時亦死。熊妻生子。克繼世業。可見口舌輕薄。報亦不免。至于
言曰。此卽平日阿衆取名。素負能幹。宜有今日。聞者莫不鄙薄之。
名尤孝于親。偶疾不起。妻有孕。尙未生。舉家憂慮。獨妹夫何時揚
不成禮。可見已死之鬼。且不可說他過。况于人乎。李熊以文行著
今亦將死。死不如我。趙氏大懼。不久病死。值夫出外。子幼無知。皆
夢申錫曰。死生有命。何得于喪婦前追訕其夫。使被謗于地下。爾
恣遊妓館。不以爾爲念。爾今日何必哭他妻。由是不復痛哭。嫂忽
報乎。何申錫遇病死。其妻痛之甚哀。其嫂趙氏止之曰。爾夫生時

輒笑于堂。聲聞于外。士大夫深恨之。後安祿山作亂。國忠被軍士宅。唱名補官。使姊妹垂簾着之。每見士子有醜陋蹇傴的。呼其名之。不但自家輕薄。兼且惹怨。招非。楊國忠典選時。使選人到其私物矮小。或容貌醜陋。然皆是父母遺體。或前業報所致。若見而笑。體相是身軀相貌。不具是不完全。如瞎一個眼。如跛一隻腳。或人見他體相不具而笑之。

可不戒。

見人不能自見。我今說人之短。不知人又說我之短于日後矣。不

甫死。碎棺戮屍。要亦妨賢害國報之也。若尋常埋沒好人。亦當惡挺之有疾。宜授散職。以便醫藥。上嘆咤久之。以爲員外詹事。後林上意甚厚。倘稱病求還。可以見上。挺之信之。林甫以其奏白上。云可大用。今在何處。時挺之爲絳州刺史。林甫詭計。召其弟來。諭以故意埋沒蔽賢之罪。人神所共忿也。唐玄宗問李林甫曰。嚴挺之世方爲樂道好善之心。若見他才能實有可稱處。或隱諱不稱。或抑是埋沒隱蔽的意思。人有才能。當替他贊揚舉薦。使其顯名于見他才能。可稱而抑之。

用藥殺樹。

亦自速其死耳。厭人又何用？

釘滿其身。木漸爲肉。遂申府。將奴僕盡處極刑。可見埋蟲厭人者。之而正其罪也。次日縣官盡捕諸奴。果于堂簷搜出人形。長尺餘。所壓鬼偷密選健卒。必不漏網。宅堂簷第七瓦隴下。有某形狀。可搜久暴卒。托夢于縣令曰。某有冤。求長官申雪。某命不當終。被奴僕此乃刻木爲人形。埋在一處。以夢制人也。昔主簿公孫綽到任不埋蟲厭人。

報也。

訓而成。故師傅之恩。同天地父母一般。可不敬重乎。乃反心懷怨。恚怒。是怨恨師傅。是教道學業的人。凡人一技一藝。皆因師傅教。恚怒師傅。

殺樹又何利乎。

上有妖。請巫斬妖。其上暗用釘藥于樹。不久樹死。汪亦繼死。嗟嗟。有大樹一株。已千年矣。地理家說他不利。欲去之不得。乃駕言樹傷天地之生機。毀平人之材物。寧非罪過耶。溫泉人汪上進。屋後也。古云樹木年久者。多爲鬼神所棲。伐之多有奇禍。况用藥殺之。

起其憂愁。如以刺角觸身疼痛一般。是不孝親不敬長者矣。况父不順親。不尊長者矣。觸者。父兄無心而觸犯其惱怒。或以事故觸抵者。父兄有命而抗拒不遵。言語抵對。如抵敵一般。毫不相讓。是抵觸父兄。

眞忘本之徒也。莫言鬼不放。天亦不容矣。

裡來。鄭淳見師臨死之際。而不力救。又無憐憫之心。反懷恨殺之。此公法也。竟論之死。自後行住坐臥。常見其師而死。諺云。官從書師。適犯罪當死。乃歷言往日相與之情。望其救解。鄭不聽。反怒曰。恨。眞負義忘恩也。罪必加之。廬陵鄭淳從師讀書。登第爲提刑官。

惶懼大呼曰。貴愚蒙。從今改過。卽聞殿上曰。汝果能改。故免杖。放跪階下。殿上大喝曰。汝何得欺兄。罪杖百。鬼卒拽弟下。將行杖。弟曰。弟今後再不敢欺兄了。富驚問故。貴曰。弟被鬼卒拽到城隍廟。撞入殷貴兄殷富貴。素欺兄。嘉靖初時死去。三日復生。向富叩頭。孝之罪。不通懺悔故也。可見微罵尙然不赦。况明爲抵觸者乎。臨小時。於割禾處。張曰。反顧其父。又微罵幾句。以此不赦。蓋天律不宥之。見簿中罪目。一一皆已勾破。惟有一事不勾。細看之。乃儀幼儀。每日焚香告天。祈消平生罪過。一日被攝到陰司。陰君以黑簿以生我兄以提我。而忍爲抵觸天道神明。斷不容之矣。唐華州張

禱神復至。僅存八百。問其故。曰。某同年金是也。予悚然愧謝。可見
焚之神。遂不見。此復命有同年某。托薦一官。強納二百金。歸家。夜
千兩。予告神曰。御史豈得携此。神曰。願得鄉貫帖。送至公家。予書
說某爲公守藏待公久矣。予曰。金何在。神指坐下。視之。果有白金。
川張御史。對其親林繼曾曰。予巡按雲南時。夜有一朱衣人。近前
財物。皆有分定。強取者。必有不測之災。強求者。必招貪得之禍。四
[強者。不循分而矯強爲之也。以人供我。曰取。以我千人。曰求。世間
強取強求。

還可見欺兄。陰律尙當杖百。何況敢於抵觸者乎。

切財物俱由乎命。卽欲取之。求之而不可得也。嘉興一商人。積銀中器物。還是完好。乃以貪心而壞之。強求又何得哉。大抵世間一物件。急開篋檢之。皆烏有矣。可見富貴有命。使沈一不強求。則家乃隔袋搥匾。歸家喜向妻說。我得橫財了。妻開看。驚曰。好似我家一袋。付沈。沈拜受。摸其中皆酒器也。急携入城。恐有聲。被人盤詰。叩求曰。得遇尊神。一生遭際。願求小富貴。客笑曰。不難。令一卒負外。開酒舖。一日將二鼓。有貴公子五人來飲。沈意爲五道神也。乃乃強取。而筭數如此。強取又何益哉。臨安沈一性最貪。在錢塘門財有定數。使張公不強取。同年之銀。則清廉昭著。而千金仍在也。

之。豈能消受而無罪報耶。張先與郁丙爲隣。皆遭回祿。郁丙先數然侵尙取之少。奪則取之盡也。皆利己損人之事。乃心裡常欲爲好。是心裡喜歡幹此事。侵是詭計暗暗侵取。奪是勢力明明奪占。好侵好奪。

亦不得而強之。况可強之他人耶。貪心之人。觀此可以泯矣。

在下何也。後其子言之。因共嘆息。可見命不當得。卽以父之財。子父歸發甕。問妻曰。吾所藏甕是誰曾發看來。吾所置金釵在上。今見偷去發之。視甕中一泓清水。以手探之。無一物。乃封蓋如故。及數百兩置甕中。以金釵二股置上。埋地中。行齎於外。不料其子窺

爲此。我不是張某麼。你以無罪殺我。奪我之地。我正來圖報耳。盛
吾爲子孫計。故爾設謀。今汝如此。奈何。奈何。子忽厲聲曰。你何苦
成生子六歲。尙不能言。一日盛坐樓上。其子匍匐上樓。盛指之曰。
張不久。盛乃密令大盜誣張下獄死。張母與妻遂以地售之。樓遂
家頗富。欲造樓五間。苦地窄狹。不能廓克。浼人與隣家張姓者說。
吾何得離罪網。福醒言之。由是傳播湖廣。盛某性險惡。人號黑心。
冥司罪責。至今未已。煩告吾兒。急急割還。庶可了此一段事。不然
址已盡。吾界簷水所滴。實張先之地。吾訟官侵占。不過三尺地。而
年有同里湯福。因病入冥。丙見福泣曰。吾舊與張先隣居。吾屋基

下構禁兵。誣妄傾詐。三年之內。遂至大富。人皆畏之。因號曰張一差役。謀票拘人。動以大鐵索隨身。得財快意。方行釋放。上結書吏之財。力求計取者。皆是以此至富焉。得受享張一索。做京師刑部。或因兵火賊寇。而捲人家財。或乘遭風被水。而劫人貨物。凡不義了如做官的。剝削民財。書吏剽竊庫銀。假公嚇詐。豪惡累利放債。擄掠是橫取財物致富。是因此起家。擄掠致富的賊盜。是不必說擄掠致富。

卽隨之矣。侵奪者又安用哉。

大驚。往後一倒而死。其子長大。蕩盡其家。可見好侵好奪者。罪報

術也。及到京。一夕而卒。碑文尙未送。適同鄉施某亦候選在京。聞爲熊佐立去思碑。損資立石。摹襲其文。以送北原。蓋某進身之巧。州州判熊佐之子熊北原爲吏部尙書。州人丘某以例監當選。乃分的自然做官安穩。巧詐求之者。恐求得而反失之矣。正德時定義命有官。卽不求而亦得。義命若無。雖做一日。也不可得。聽命安巧。是奸巧。詐是詭詐。求遷是謀。幹陞官。凡人一官一職。各有義命。巧詐求遷。

之必召禍矣。

索後被孔巡按訪拿。處死抄沒其家。舉此一人。可見據掠致富者。

意偏愛偏憎爲不平也。必由此而招怨。招非矣。陳壽頌孔明曰。盡賞得多。或賞得少。均當罰的人。而或罰得重。或罰得輕。乃徇私任人。而亦刑之。是賞罰俱不當也。此言不平者。是均當賞的人。而或前言賞及非義。刑及無辜。是不該賞的人。而亦賞之。不該罰罪的人。而亦罰之。賞罰不平。

世間凡事。似此者極多。豈但官職。

之。而命不該得官。施以詐求之。而命只該得小官。巧詐又何用哉。事去官少。宰掌握。施僅得雲南吏目。失意罷歸。可見丘以巧詐求知此事。以半價得之。持送北原。北原大喜。許以高秩。未幾北原以

月日時與我同。出處又同。何死生不同。如有靈祈。托夢告我。是夜州教授。未幾黃州教授死。鄂州教授爲治其喪。祝柩前曰。公生年太學二生同年。日月時生。又同年中科。後一授鄂州教授。一授黃終不貴。人處順境。而心無恐懼。縱欲敗度。爲惡則易。爲善則難。有招殃。趙次山曰。未老而享。旣老之福。終不老。未貴而享。旣貴之福。逸樂是安。逸快樂過節。是享用過度。人之受用太過者。非減壽。必逸樂過節。

釋游詞巧飾者。雖輕必戮。此方爲賞罰之平者矣。

僕小人。天性多愚。作事差錯。違旨。又性多忘。囑之以事。全不記憶。一點其下。是吏民奴婢。隸卒下賤。伏侍的人。皆是袁氏世範曰。奴苛是苛刻。專一搜尋人過失。容不得一些虐。是痛打惡罵。不饒恕。苛虐其下。

十日。日用五十。又可至二十日。語云。惜福延壽。正此之謂也。

如人有錢一千。一日用盡。則明日沒有一文。若日用一百。則可至壽夭。祿盡則死。是以一生財祿。皆有定數。服食之際。豈宜過享。譬未嘗享用。故生。可見人生逸樂。不可過太也。南蘭黃含仲曰。人無果夢。黃州教授說。我生于富貴家。享用過了。故死。公生于微寒家。

夫人曰。奴婢亦人子也。清晨天氣寒冷。須使肚裡有些火氣。乃堪粥一鍋。遍給奴婢。食後方令做工。其子東山請曰。何爲自苦如此。之用心也。楊誠齋夫人羅氏年七十餘。每冬月早起。親到廚房煮家長。奴婢既欲其出力辦事。不可不察其饑寒。驗其苦逸。庶仁人諭之。不可由他打扑。家中子弟。亦不可許其擅打奴婢。當今告之。不知道理。其苛責奴婢。又非男子所比。家長宜常以寬待之。以理忍耐教誨。省其嗔怒可也。至于婢妾其愚尤甚。况婦人性多狼暴。當使喚之時。有不如意。當云小人天性愚蠢。故如此。宜寬以處之。又性多執。自以爲是。又性多狠。輕于應對。不識規矩。凡爲家長者。

或替他計較鮮救。乃是陰功。若以危言危語。虛張聲勢。添他憂愁。恐是恐懼嚇。是驚嚇。凡人有急難憂愁。當用好言勸慰。使他心安。恐嚇於他。

任吾苛虐乎。

陽間有貴賤陰司則一般也。未幾果卒。嗚呼。孰謂奴僕下賤。遂可鮮。今腹中物正是他作祟。吾不久矣。妻曰。小奴安敢如此。司馬曰。舊使小奴。偶因約束太嚴。遂至斃命。適到陰司。被小奴持訴。不可州司馬王簡易得腹疾。中有塊。隨氣上下。既死復醒。對其妻說。吾服役耳。夫人之體恤下人如此。被苛虐其下者。其必有孽報矣。洪

尤人是歸罪于人。凡人貴賤窮通俱有命數。卽有失意處亦由生怨天尤人。

載此二事以爲人戒。

作過必欲根究致投水死皆因其恐嚇使然也。太上業報因緣經卿以佃戶張三欠租必欲令還致其縊死。孫李明以女使與小奴居官以刑法嚇人。居鄉以富貴豪勢嚇人者。灾亦必及其身。李舜由我致之也。豈無報乎。今之吏胥狠僕惡少恐嚇人以屑財物及尋思沒路急起情性。尋個短見投水懸梁死于非命。雖其自盡實或因自己欲圖其利故意恐嚇使他怕我。方可遂我所欲。萬一他

汝一好處太同。隨至一大室。少年忽不見。欲出無路。忽聞數人大
每怨天不公。恨親不顧。一日遇一少年。說你欲富貴。得隨我往。引
什昂遂震死。荆門楊太同。平生飲博。淫蕩家產費盡。貧苦無聊。每
字讀畢。曰何浪語也。扯碎擲之于地。俄而雲起。一聲雷震。人馬俱
黑紙飄落。取起看之。見黃字天篆。乃上帝責昂之詞也。昂素識篆
而禍愈速矣。胡昂屢舉不第。灑酒罵天。一日出遊。中途忽見一幅
過遷善。庶幾無有凶禍。若不自家修省。而反怨天尤人。則罪愈重
當榮顯。或作事差池。損傷陰陽。以致一身偃蹇。更當返躬自省。悔
來福薄。須當安分聽命。修身積德。猶可挽回造化。溫保終身。卽命

出穢言罵雨。少頃被雷所擊。將沙盆卽頂婦頭上。敲之不破。狗亦逆乎。鄂州南門外有一婦人。手持沙盆往河邊洗滌。因久雨泥滑。猛或由一方人民造孽。以致風雨不時。乃敢訶罵之。能不愈增罪多。則怨潦晴多。則怨旱。風烈則怨暴。不思陰陽愆數。或由上官苛雨。則必變。雖夜必興衣服冠而坐。蓋畏天之怒也。今無知小民。雨訶是呵喝。凡風雨雷電皆有神道主行。孔子曰。若有疾風迅雷甚訶風罵雨。

可怨人不可尤也。

呼捉賊。毆執到官。乃是半夜人一大家。不能分辨而死。可見天不

業。後黃鑑少年登第。蘇人皆嘆天道無知。至天順復位。鑑歷陞大
又發誓行善。方得稍解。蘇州衛人黃鑑其父慣教唆詞訟。蕩人產
讚求救免。師教以紙糊竹箴爲桎梏。令自禁三日。然後爲之懺悔。
禪師師曰。汝父前生本寫詞狀。爲人鬪合爭訟。故今生返受其報。
文光讚之父。自少至老。沒有一年無獄訟糾纏。光讚因以問曇相。
中取利。或雪私仇。或快私心。令人蕩產破家。遭刑犯罪。必有惡報。
鬪合爭訟者。教唆其是非。使兩家爭鬪。而合成訟事也。或自己于
鬪合爭訟。

數日方死。可見風雨不可訶罵也。

可不鮮釋乎。

請者多。遂至富。或有人曰。老嫗卽鮑叔仙也。由是觀之。見人爭訟。一灼卽愈。後遇一僧。贅垂于耳。崔依法炙之。卽愈。由是聞名。延君鮮難。吾不敢忘。吾善治贅。肱今有越井崗艾少許相贈。若遇贅曰。值一貫。煒卽脫衣代償。老嫗不謝而去。後來路上遇見嫗曰。蒙足蹙覆。倒人酒甕。被店主毆打。煒向前勸鮮說。酒值幾多錢。店主入爭訟。能出力鮮救者。自有好報。崔煒過開元寺。見一乞食老嫗爭訟者。來生尙且還報。富貴而且滅門。人又何苦而爲之耶。况見

皆趨勢附利之徒。借衆以凌寡。濟惡以欺善。也能無禍患哉。

黨也。蓋君子特立獨行。德必有隣。何必隨人步履。其隨人結伴者。家子弟下而士庶人。交往朋友。大須謹慎。不可輕牽隨人成羣作事。至于事敗。罪必于連。上而士大夫。結交上官。相與僚佐及縉紳。其事之是非。而胡亂跟隨。同他合爲一夥。或附會其說。或相助其匿非也。凡人相處朋友。必須擇人而交。若不察其人之邪正。不辨妄者。非眞實而率意爲之也。逐是跟隨朋黨。是合爲一夥而相助。

妄逐朋黨

召見問他治家之道。鄭濂對曰：惟不聽婦人言。帝深嘉之。則妻妾從必致結髮恩疎。門庭炒鬧。立見墮頽矣。鄭濂九世同居。洪武皇比。凡事須聽正妻吩咐。爲丈夫的。若寵他姿色。縱他作嬌。性命是奴婢。以致禮節疎失。揆其情由。皆丈夫之過也。至于妾者。更非妻致。兄弟不睦。或因小忿。小嫌。以致親隣仇怨。或偏私兒女。或凌虐。惜他嬌痴。有話不好不聽。枕邊言語。日日萋菲。或因娟婬不相。以庶量窄狹。爲丈夫的。稍不明理。或怕他强悍。有話不敢不遵。或惜理之言。應當聽從。但是婦人家。賢德的少。偏僻的多。且見識成陋。用者聽信依從也。妻乃夫之內助。成家立業。有事豈不商量。若有

違者。皆而不遵訓者。不但是教訓。凡父母言誨吩咐。皆是父母天
違父母訓。

州快其事。作誅逆巖記。此又用妻言而背父母罪之至大者。

頂裂墮。正壓倪女臥房。石復破壁而去。一夫一婦一子皆死。陳中
值秋新米方熟。令母煮飯烹鷄。飯未熟。忽疾風暴雨。有大石從山
認其母終年。叫他在廚爨下。略如老婢一般。而身與妻子安享如
水丘婦亦病癲死。青田人倪女。感于婦言。說其生母原爲婢妾。不
經亦眼睛始悔前非。每自言曰。此皆水丘婦教我至如此。後經死。
之言豈可用哉。王經事繼母不孝。奉養殊缺。經有二子。皆暴病死。

我者不可得也。於是大慟。相好如初。噫。費公真可謂不違父訓者。次某始出抱頭而哭。公訝問其故。某曰。公尙有父督責。我求督責。號一竹板。送至京師。令公自責。公持父書及竹板登其堂。自責三。批其頰。某不悅。公悔。日往請罪。終不出見。費封君聞之大怒。乃封地所不容矣。昔鵝湖費宏爲翰林時。與關中某同年奕棋爭勝。戲已。意有言不從。或浮沉順之。或陽順陰違。此等不孝之罪。真爲天合處。亦當委曲勸諫。又敬不違。勞而不怨。以挽回親心。今乃肆行。終是愛我念我。即使事事順從。猶恐其天年不永。卽或父命有不

疎之。今人於妻妾間得新忘故者。極多見。此可爲猛省。

左右對曰。他娶新婦。上怒曰。這厮夫婦之道尙薄。豈能事我。杖而指揮馬良。最爲上愛其妻死。上每慰問之。後適數日。不至。上怪之。新知不如敦舊好。與其施新恩。不若還舊債。旨哉言乎。天順時。有交不可忘。卽用敝之物件。久養的禽畜。皆所不忍棄。語曰。與其結義之人也。寧非過哉。是以君子故舊不遺。不但糟糠之妻。貧賤之故。是舊的人物。新是今所得的。得了新的。而忘了舊的。眞寡情。不得新忘故。

矣。而關中某公數語亦令人悚惕。

夕。佞神求免不可得也。數日果死。此皆口是心非之報。

道季一生做人。心口不同。自少至長。善功無一。罪惡已定。死在旦上。籍沒其家。坐罪斥免。廋道季久病。設醮祈祐保命。真君判曰。廋前所稱者。一人不與。朝士怨其口是心非。摭其招權納賄之跡。奏賢否者。未嘗不知。又每每向人稱道。及推舉時。又另是一番人物。同輩何所不至。使而抽腸拔舌。又何辭乎。吏部尙書某如各官之口。稱堯舜。心同桀紂。暗使機關。令人莫測。由此而欺誑愚人。陷害凡心。口皆是。的方是正直好人。卽心口皆非的人。猶可以防避。惟

漢後爲威遠將軍。強取民財。被孫巢望䟽劾。籍沒其家。流徙登州。帝許之。因調發官船載其金寶。各以羅漢置其上。人自爲押綱羅臣于潁州。造一佛寺。向見廬山東林寺。有五百緘羅漢。願載以歸。時富貴豈能久。阜而無禍哉。曹翰南征。得金寶巨萬。遂上疏詐稱吏書作弊。侵欺錢穀。欺罔本官。奴僕隱瞞財物。欺罔家主。從令一更不忠良矣。如官長指名開銷錢糧。借端剝削百姓。而欺罔朝廷。是一切在上位的人。一心只是貪財。而不顧廉恥。至于欺罔其上。貪。是索取無有厭足。冒。是昏昧沒有廉恥。欺罔。是詭計哄瞞其上。貪冒於財。欺罔其上。

善人。叔卿得表白。造語毀人者。可知悚懼矣。

震雷擊死。孫容置于叔卿門首。脇下有八個字曰。護已之短。誣害妹。吾視之狗尋也。叔卿不能自明。遂自刎。妹亦悲憤自縊。不數日。同僚孫容乃陰媚小人。恐叔卿發其短。乃誣造惡言。說叔卿私其屈無伸。真人鬼所共怒也。必受禍報。昔李叔卿爲郡功曹。極廉謹。讒口謗毀平人。是平百無辜的好人。惡言讒毀使人分訴不清。冤造作造語者。實無其事。而捏出一段事情。發惡毒言語也。讒毀是造作惡語。讒毀平人。

則可。若搜索臣下短長。以沽直名。臣不能也。此不肯毀人而稱直者。又豈止血枯而死哉。程明道爲御史。告上曰。使臣補過拾遺六次。痛不可忍。竟至血枯而死。此毀人之報也。毀人而又自稱爲巧。求其短以毀之。晚年病舌黃。每發必刺血數升方好。一年發五期。生爲人輕薄。凡智愚貧富。皆毀侮評品之。卽無可擬議者。亦必刻薄已極。而猶自稱爲直。以悚人聽。眞瞞心昧己也。豈不可憾。祝人心本忠厚。當言則言。使人知改。若毀人者。污人之名。快己之怒。毀人是指摘醜事。以壞人品行也。稱直是自己稱爲正直。正直之毀人稱直。

稱爲正者。真欺天也。罪能逃乎。普阮瞻作無鬼論。意甚自是。一曰。今古昭然。不可諂而亦不可褻。况可罵乎。罵神已久。悖矣。而猶自孔子曰。鬼神之爲德。其盛矣乎。又曰。敬鬼神而遠之。則鬼神之理。罵神稱正。

病者何不自省之。

私種種惡語加人。方且自謂口直心快。神誅鬼殛。斷不免矣。犯此見人爲善。不毀他沽名釣譽。則毀他希圖福報。甚至毀他假公濟公。一流不然。則毀他故息柔軟。養成惡人。惡又有一等人。以己度人。

皆山頤哉。狀曰。有一等。人見人爲善。不毀也。是善。善更毀也。是善。

月多方好。可見神明之不可得罪也。

定波門出于門前。吊搭碍破官傘。卽時擒出。當街責打十五。病一無知。姑薄懲之。發送楊知縣責十五板。明日丹徒縣官板蜀亭。從灶下燒之。是夜夢城隍責曰。汝家灶神申汝有狀告痘神。汝小民某幼子出痘死。于怒甚。寫一狀詞。欲向城隍廟告痘神。其妻奪自可罵乎。罵神而又稱正者。吾知神亦斷不容之矣。鎮江定波門于異形猙獰相向。瞻驚怖不移時而卒。可見鬼尙且不可論。而神又辨客厲声曰。鬼神之事。聖賢皆以爲有。子獨說無。吾卽鬼也。忽變有一客來見。談論風生。瞻不能當。少頃談及鬼神事。瞻執前論甚。

潮慙而退。潮竟伏誅。此效逆而速禍者也。有棄順者。急須猛省。

城欲誰爲乎。巡曰。足下平生以忠義自許。今日之舉。忠義何在哉。有舊交。城下相語。如平生。潮因說。巡曰。天下事去矣。足下堅守。孤非速禍之道乎。唐安祿山反。令狐潮從之。引兵至雍丘。潮與張巡所謂六逆也。順則宜從效之。逆則宜棄絕之。今反棄順而效逆。豈弟敬。所謂六順也。少凌長小。加大賤妨貴。遠閒親新。間舊淫破義。逆者不做好人。而學做惡人也。左傳曰。君義臣忠。父慈子孝。兄愛。棄是去開一邊。順是順理之事。效是學做逆是拂理之事。棄順效。

向疎者。又不止一端。如父母甘旨不勤供奉。而供佛齋僧者。有不極。連忙披衾倒躡開門。黼一見感悟。由是竭力養親。今世之背親。見有披衾倒躡者。卽是黼。遂回侄家。天夜鼓門。其母聞子歸來。喜中遇一老僧。說見無際。不如見佛。黼曰。佛何在。老僧曰。汝但回去。炎涼起。見悖德悖禮甚矣。昔楊黼慕西川無際大士。前往訪之。途其親而敬他人者。謂之悖禮。今背親而向疎。非因私恩私怨。卽從已之親疎而論也。孔子曰。不愛其親而愛他人者。謂之悖德。不敬前言向背乖宜者。是就人之邪正而言。此言背親向疎者。是就一背親向疎。

懷不一年婦暴死觀此一事世人當知所戒矣。

形跡頗密人或議之寡婦素悍不勝其忿每日呼天畫地以証己地妄指作証狂妄褻瀆之罪真無所禱也宋楊長出入一寡婦家其罪不少况舉心動念天地皆知乃敢以下賤鄙懷動輒指天畫證是對証鄙懷是些小私情天地至尊無比人卽小心敬畏尙恐指天地以證鄙懷

冰炭者皆悖德悖禮也。

一周濟者又或冒認他宗趨炎附勢情如膠漆而至親骨肉冷如

奏聞上帝。削其祿位。丘某抽腸。夢方醒。忽館童敲戶。報丘先生綾責。命吏查其祿籍。陸名下註甲戌狀元。丘名下沒有註。神曰。陸某禱。或當成就。陸遂爲文禱告。是夜夢與師俱被城隍所追。大加呵京。在對門有一女甚美。屢屢見之心動。師曰。都城隍最靈。試去祈逃。而所爲過惡。立見報應也。陸仲錫少有才華。年十七。同師丘某訴之官府。不敢告之朋友者。反敢訴之神明矣。不但輕慢之罪。難任人私求。爲人曲庇。若以不正不絜之事。妄敢指引鑒察。是不敢引。是指引。鑒是鑒察。猥事是私情鄙賤之事。神明正直無私。豈肯引神明而鑑猥事。

施是布施或施錢米施茶粥施湯藥施衣棺之類與是送入財物施與後悔。

耳由是言之。神明尙不可諂之以求福。况可引之以鑑猥事乎。貧敬老救災恤苦戒殺放生種種陰陽方便隨分所能力行不怠正直無私。是神豈有因賄降福之理。若以理言。惟在忠君孝親。隣造。殿袍播供。器只宜隨緣喜助。不可有心求福。蓋大悲平等是佛。殺牲牢之類。此名惡願。有孽無功。縱得遂心。終有苦報。乃至裝像池大師曰。神明固不可褻。而亦不可諂。如祈求願心。切勿告許。宰腸痧痛死矣。後仲腸一生貧賤。此引神明而鑑猥事之罪報也。蓮

道人爲之去贅。醒來果落史秉直築室得金一害。嘆曰。財者人之往鋪家。乞一文錢。鋪家不與。百三乃自探腰間一錢與之。夜來夢入一洞中。得脫兵難。奚百三本一貧者。面生一贅。一日見一道人好施。一日有老人上門乞漿。兄弟甚敬待之。後安史作亂。老人引日遇一異人。授以一升玉種子。孫皆大富貴。排延年兄弟三人皆丐試之。周果樂施。卽日度之。今爲西華真人。陽伯雍好施義漿。一安得無過。昔周惠化好施貧困。辛苦不倦。一日智觀真人化爲乞忽生退悔。不但從前施與的一些功德沒有。而將來善念阻絕矣。後悔是過後退悔。旣以財物施與人。人自感恩。我亦有功。乃後來

心無愧。至于借人錢財。尤當清白。豈可久而乾沒。今世多有欠人件。必當愛惜。同自己一般。用了。隨即送還。不但人不厭我。我亦于假借。是借人的財物。不還。是不肯還他。或不曾還他。大凡借人物。假借不還。

此心。若既與而悔之者。則善念反轉爲惡念。功反爲過矣。事立功最速。然必樂善不倦。方有進步。卽或財力不及。亦須時存自活。我何忍與他較量。後壽至八十四歲。無病而終。可見施與一與樂道好施。凡肩挑小販。必多還他價。曰。他胼手胝足。止求升斗。

〔分外是本分之外〕營求是鑽營謀幹凡人在世富貴貧賤士農工分外營求

使人往陳益家問之。益已死矣。舉此一人。可見欠債之不可不還也。已焚券。何故又來。益不答應。徑往後面馬房。少頃。報馬生白駒。急一年。宗嗣獨坐。見陳益穿白衣。自外進家。說我來還債。宗嗣曰。既生欠你。今便還你。你今生欠我。來生填我。因將借券燒毀。遣去。踰也。唐陳益借吳宗嗣錢二十萬。屢討不還。宗嗣召來數之曰。我前在佛家云。未了宿債。死後當償。其爲驢馬牛犬填還人債。所必然錢財不肯還者。不想非我財帛。卽留之亦終去。銀旣無有。債又仍

今文憑現在。何不使我冒名去做。得利均分。何如。甥從之。邦華遂選無缺。將回家。忽姐夫暴死。邦華對其甥曰。你父一生辛勤已矣。孫邦華在京候選。其姐夫亦以省察赴選。得太原府倉官。邦華候數。吾昔得而掠之。此言營求之事。不但無益。而反有損也。歸安人所無。若不勤。則併本分失之矣。故凡一飲一啄。以至財貨。少過其夫。世間農勤求穀。商勤求財。仕勤求祿。只得本分所有。不增本分人。元方驚訝問之。裨曰。吾做西川掠剩使。專主世間財物之盈縮。卒于任上。其友韋元方作客隴右。路遇裨。躍馬面來。隨從數十。商皆有一定之數。豈可分外強去求謀。昔新平縣裨。爲官正直。

着自己勢力。做得來的。儘着施設。如恃勢而淫色占產。不怕人不力。勿盡用。蓋使勢者。勢敗必傾。用力者。力竭必疲。力上施設者。倚力上。是力量之上。施是作爲。設是布置安排。古云有勢勿盡。使有
力上施設。

世間凡事。只宜守分。不必強求。

陸轉。今以奸巧失之。豈非分外營求。反將本分失之矣。由此觀之。能安分待時。則太原倉官。依然自在。且可獨專其利。而將來還可及拈籤。恰又得太原倉官。勢不可又去做。涕泣而歸。可見邦華。若去赴任。任滿共得七百金。與甥分之。自喜得計。復入京投文。聽選。

社日。朔望弦晦日。又每月十五日。二十八日。正月初三。十四。十六。雷暴雨宜戒。又本命日。庚申日。甲子日。丙丁日。四立日。二分日。二生篇云。子午月宜戒。大寒小暑宜戒。日月薄蝕宜戒。大風。大霧。大言淫慾過度者。是言夫婦之道。亦宜有度。不可慾情而過縱也。撮前言見他美色。起心私之。是他人之色也。滅德喪心。固屬不可。此淫慾過度。

力乏。只管驅使過逼。亦是力上施設。

人及浪費錢財者矣。取怨取禍所必至也。又如使人使畜。不恤其服。恃財而廣造亭臺。不怕事不成。勢力不使盡不休。必致有威逼。

親厚無異。人莫能測而陰險殊甚。人稱爲笑面夜叉。後竟不得其入地獄。更當永墮三塗惡道。蔡元度對客滿面春風。雖所憎者亦心懷狠毒。而面貌慈和。真人面獸心也。比之包貯險心者更甚。死心毒貌慈。

譴耶。

慾過度者。不知保身之道。亦自求速死耳。豈知一死之後。尙有冥二十日。俱宜戒。凡此皆所謂度也。能慎乎此。則便知所節矣。彼淫日七日。名爲九毒日。十月初十日。十一月二十五日。十二月初七日。二月初二日。三月初九日。四月初四日。初八日。五月三個五日。六

用穢水潤米。卽干天怒。若非一念孝心。豈不早斃雷斧之下乎。以間錢一貫。付與同行之人。囑托其歸。送于母。天忽開朗。夫永壽誤已下糞矣。少頃黑雲四起。雷震大作。永壽之罪。想不能免。乃取腰米營生。值米價騰貴。永壽途中聞之。乃取稻田水浸米。不知其田而強以餒人。則待人如狗彘矣。人必嘖之。神亦惡之矣。翟永壽販穢食。是污穢不潔的飲食。餒人。是把與人吃。不潔之食。人所不欲穢食餒人。

中刀。後竄死于嵩。

因而漁色騙財爲姦作姦敗壞風俗爲禍不淺故先王有左道之
佛作祖次等轉世得爲卿相迷惑人心哄誘遠近男子婦女聚會
近世則有無爲教皇天教白蓮教天主教等詭言入教者上等成
漢朝之張角元末之劉福通皆以妖術聚衆作亂後來相繼屠滅
左道者非三教九流之正道而別爲一端也感衆是迷惑衆人如
左道感衆。

之後元妻遍身發癩痛苦數年苦而死。

一日誤跌翻便桶其尿流濺入粥內秘而不言一家十數口共吃
之餒人者豈無罪報哉沈元之妻臥榻在樓上而廚灶就在樓下。

短尺狹度輕秤小升。

烏得無罪

中婦女入觀燒香從師說法以致宣淫露醜傷風敗化爲家長者
母爲邪術所惑嗚呼在道惑衆固該萬死而被其所惑者聽從家
能施遂擒而磔殺之。出榜示衆曰。孝弟忠信戒行修心是爲正道。
感衆滿城如狂。蜀主聞而命擒之。累月不獲。乃以狗血覆地。術不
仙姑應召而至。飲食寢處於生人無異。又于城中化出金城。偃以
弟從遊時。于函備宅院中焚香設帷。獨坐作法。則巫山神女及諸

未受上

我起家在此一秤。乃是烏木合成。中間是空。內灌水銀。秤出將水之。後生二子。皆登第。萬曆間。楊州大南貨店。其父臨死。囑其子曰。如必欲留婦。當反用二十年。少入多出。以酬前日欺瞞之數。周從汝言。及今改之未晚也。婦問用此幾年矣。周曰。約二十餘年。婦曰。後妾生子。定不肖破家人。謂是妾所生。恐被玷累。妾名周悟。曰。依各兩等。教以多久。少出之法。婦不悅。求去。曰。翁所爲大傷天理。曰。信州人。周才美。爲子媳婦。見其有能。令他管家事。付以升斗秤尺。輕小者出。勢必以重大者入。如此不公。欺人。縱然富貴。必有天殃。度者分寸丈尺之總名。尺丈斗秤。先王所置。以公平交易也。若以

第此二條皆能改過前非。故免禍而得福。江山縣祝大郎。富而不
汝宜勉力爲善。勿得妄生怨尤。夢醒愈行善事後生二子。果皆登
其報。今汝能悔父秤力。蓋前愆。上帝因將二星收回。換好子與汝。
長成。將你父所掙家業。盡行花費。仍繼以火。使汝產盡嗣絕。以示
是他命中所應有者。但欺心造業。故遭破耗。二星使爲汝子。待其
耶。嘆息而寐。忽夢神諭曰。汝父以輕秤欺人。重秤肥己。所得雖多。
心不公。反得平安。今出入公平。反將二子雙亡。天道有知。豈如是
子。將秤燒毀。煙中化出一龍昇天。未幾二子皆死。因思父在日用
銀。倒在秤頭。秤入將水銀倒在秤尾。重入輕出。所以致富。及父死。

掘油鹽內掘砂。酒內掘水之類。此等欺心取利。固多受報。必重墮。僞者假也。雜是掘和。把假物掘在真貨裡賣。如米內掘糠。漆蠟內以僞雜真。

〔可見不公平的禍斷不免〕

出屋宇錢帛順流而下無數頃刻化爲深潭。至今人呼爲祝家潭。灾者火也。乃盡把家中貨物藏于山上寶庫方定。地忽裂洪水湧衣人來取斗秤。夢中付與醒來急尋之不見矣。因想道人之言。意等豈可如此。今若有人來取斗尺等物。家卽有灾。是夜卽夢二青仁所用斗斛秤尺大小不一。忽有老道人過門戒曰。汝宜用心平。

採取姦利。

戒矣。

效以致損傷人命。亦難逃雷斧之誅也。一切假貨騙人者。當知所銀誤人之報也。又世間最可憾者。說真方賣假藥。使病人服藥不。次日雷電大作。將俞翱提至其家。擊死四羊亦死。蓋其身上此假夫歸視之。乃假銀也。怒撻其婦。婦忿氣自縊。夫痛其妻亦自縊死。爲害人。正德間。俞翱用鑽鉛假銀一兩八錢。向庄家婦買羊四雙。頃之被雷提出擊死。背上批四字曰。米中用水。至于使用假銀。尤棲人陳某販米爲生。一日洗澡。見水盆影內。頭上有旗。驚駭藏匿。

短尺狹度至此皆所謂姦利也。採取者種種惡報如此。姦巧者胡取者無不取之。忽得惡疾。飲食不進。枯瘦如柴。作驢叫而死。要之官吏至富。晚年益多貪求。凡人所不敢爲者。無不爲之。人所不敢之。奉以計逃脫。四野無雲。忽爲暴雷震死。五臟如剗。孫南金交結官長至。輒教以竊取民財。官得其三。奉有其七。巡按唐公訪而捕姦利。自爲得計者。斷不能無禍報也。張奉素工刀筆。尤慣剝民。凡竊奸巧從來天不容富貴。若從奸巧得。世間騃漢吸西風。今採取錢以及一切躡船頭。撞木鐘挑米過付之。顛諺云。越奸越巧越貧人。非謀利何以養生。但取當有道。豈可採取姦利。如賣私鹽鑄私。

官不幸與母俱亡。育于吏家。今明府買婢。以我應命。因見舊跡。思將嫁女。買一婢爲從。婢至背屏而哭。問之。婢曰。我幼時。父亦做此。必賣良爲娼。始爲賤也。昔鍾離瑾爲德州縣官。與隣縣許令結親。女多。而過房與人爲子女。後來漸作奴婢使喚。亦是壓良爲賤。不而賣與人爲奴婢者。家主亦須憐之。不可將他十分作賤。或因子良家子女爲賤者。大損陰陽。罪不待言矣。或本生良家。偶值不幸。壓是逼壓。太家兒女。皆謂之良。奴婢及娼優隸卒。皆謂之賤。壓逼壓良爲賤。

之告尔也。此皆不壓良爲賤之福報也。元浙江廣濟庫子某侵用不得的中狀元秉忠及第歸語其父。父曰。此二十年前事。何神明使不得強之。又曰。使不得竟不從。後秉忠上公車。有附輿者曰。使力出之。指揮感恩。無可爲報。請以女奉箕箒。趙搖手曰。此名家女。八萬曆戊戌科狀元趙秉忠之父某先爲邑吏。有指揮繫冤獄。趙季子干是二女皆歸于許。以此陰德。上帝賜瑾十任太守。壽九十。答曰。昔蘧伯玉恥獨爲君子。君何自專仁義乎。願以前令女配吾服。歸寄書於許。求緩婚期。曰。吾買婢。得前令女。當以女粧先嫁之。許念先人不覺悲泣耳。公急呼吏詢其實。大爲憫惻。卽令家人爲換。

的二人使他浮水過去取船。其人脫衣下水。出沒湍流。幾乎溺死。年。遂昌村中。三人同行。前臨一渡。而船在對岸。內中有一人愚蠢。尤爲可憐。愚人雖不能辨。冥冥之中。必有代爲之報者矣。萬曆初。墮其術中者。皆謂之謾慕。若愚人。則更不知事者。而欺謾哄弄之。謾者。欺人不知不見也。慕者。快捷伶俐之貌。凡用詭計設騙。令人

謾慕愚人

良爲賤之惡報也。

求乞于西湖。得其賣姦錢。以償庫。後王判子孫。亦有爲娼者。此厭

積王已如山須向家學煉丹金鼎未成拋玉孽眞君原也愛繚環百鎰哄他拿出獻神遂併丹鼎竊之而去有人夜題其門曰堆金又于私宅建眞君祠日講爐火煉丹方士知瑯有白玉繚環價值大于多欲禍莫大于不知足南京守備劉瑯鎮陝西歸積富無比婪是口取物也貪財之人如口之吃物無有厭足也老子曰罪莫貪婪無厭

觸船翻二人俱溺死而愚者在岸無恙可見謾驀愚人禍報如此竟撐開船去曰天色已晚不能候汝矣將到岸水急船橫抵岸一復撐船來渡二人二人纔上船愚人忽腹痛欲泄急跳舦上二人

永通死。寺中生一黃犢。有白文竹永通字。其子遂施粟一百石于石。僧向索取。云已還訖。遂于佛前誓曰。若實未還。當在寺中作牛。往竟有如其所呪而死者。隨時孟縣人竹永通。曾欠寺中粟六十爲非理。而猶誓神以塞人口。不思神明鑒知。豈容汝肆其欺妄。往何須表暴。若還理曲。則自反有愧。何敢對神。乃狂悖小人。明知所時。呼天叫地者。皆是不知事理。本有曲直。我若理直。則日久自明。呪詛是對神發誓。求直是求其速報。此不待入廟投詞。凡忿爭之。呪詛求直。

瑯慚愧而死。此無厭足之報也。

轉衰十二。縱色放逸無度。世俗鄙之。甚且有損肺腐腸。因之得疾。向人說九。種種事業廢而不辨。十。醉中多失醒。則慚愧。十一。身力無復智慧。七。應所得物而不得已。所得物而散失。八。隱匿之事。盡二。衆病之門。三。爭鬪之源。四。裸躰無恥。五。醜名惡露。人所不敬。六。亂倫。則過更重矣。論曰。飲酒有十二過失。一。心無節限。財物耗竭。嗜酒。是喜好吃酒。悖亂是做非理之事。貪杯已非好事。至於悖理嗜酒悖亂。

寺仍爲造佛誦經。月餘。犢死人。何得呪詛以求直耶。

爲家長者。切宜以理自揆。不可安信陰小之言。再訓子弟們。忍其致手足情傷。而猶在于婦人言語最起爭端。愛妾寵婢。造端起釁。然所以忿爭者。或因父母偏愛。遂致兄弟不和。或因財物相較。以戾若骨肉間。而忿怒相爭。則必于名犯分。人倫旣傷。天灾必至矣。父子兄弟爲至親。骨肉忿爭。是忿怒相爭。語云。和氣致祥。乖氣致骨肉忿爭。

深矣。

不善終。四戒以酒爲第一。古云。酒爲禍泉。措爲狂藥。其垂戒之抑恃量高。一日大醉。臍裂而死。故嗜酒之人。必至悖亂。悖亂之人。必

爲天理所不容王法所必誅也宋徽宗時章惇爲相務行奸謀後
安分守己方不爲天地生成之德若乃奸倭不忠險僨不良則斷
得爲男子身大常倫理節義文章濟時垂訓小而仁厚誠實
忠是誠實不忠則奸刁作僞矣良是方正不良則邪僻陰險矣旣
男不忠良。

乎赦而擢用之觀此爭獄一事則骨肉之間更有何事尙忿爭耶
弟無與焉二人相爭下獄上聞之曰有人如此而肯從人爲非者
捕之鄭湜請行曰弟在豈忍使兄受刑律鄭濂曰吾家長當任罪
性弘其量庶可以無忿爭矣洪武時有告鄭氏交通胡惟庸者吏

成家道。將見此生祿壽不長。而再轉輪迴。求一女身。亦不可得矣。子身。乃是前生造孽所致。而猶不肯柔順。不但不能助夫益子。以不柔。是性子暴悍。而不溫柔。不順。是性子崛強。而不和順。既爲女。女不柔順。

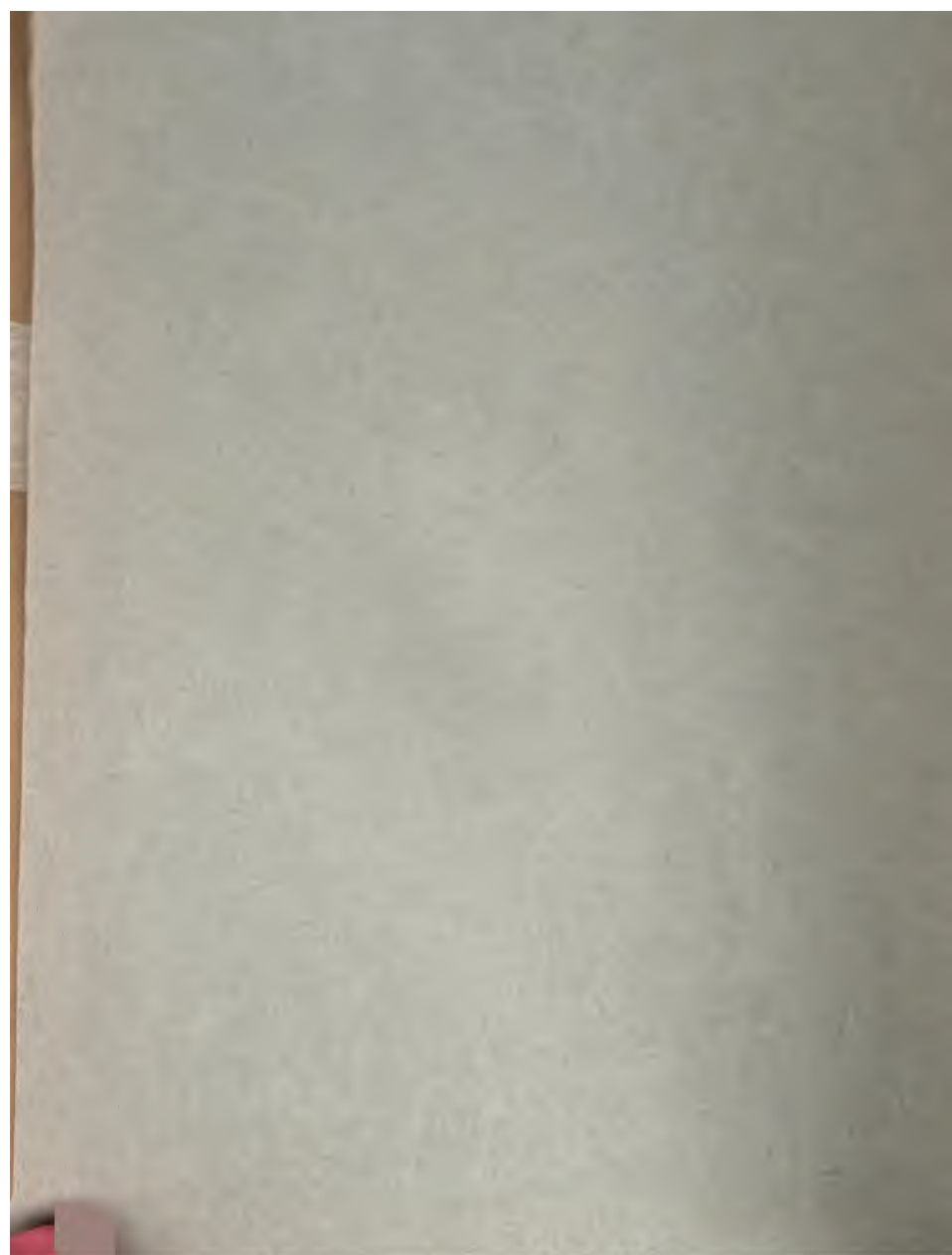
報哉。

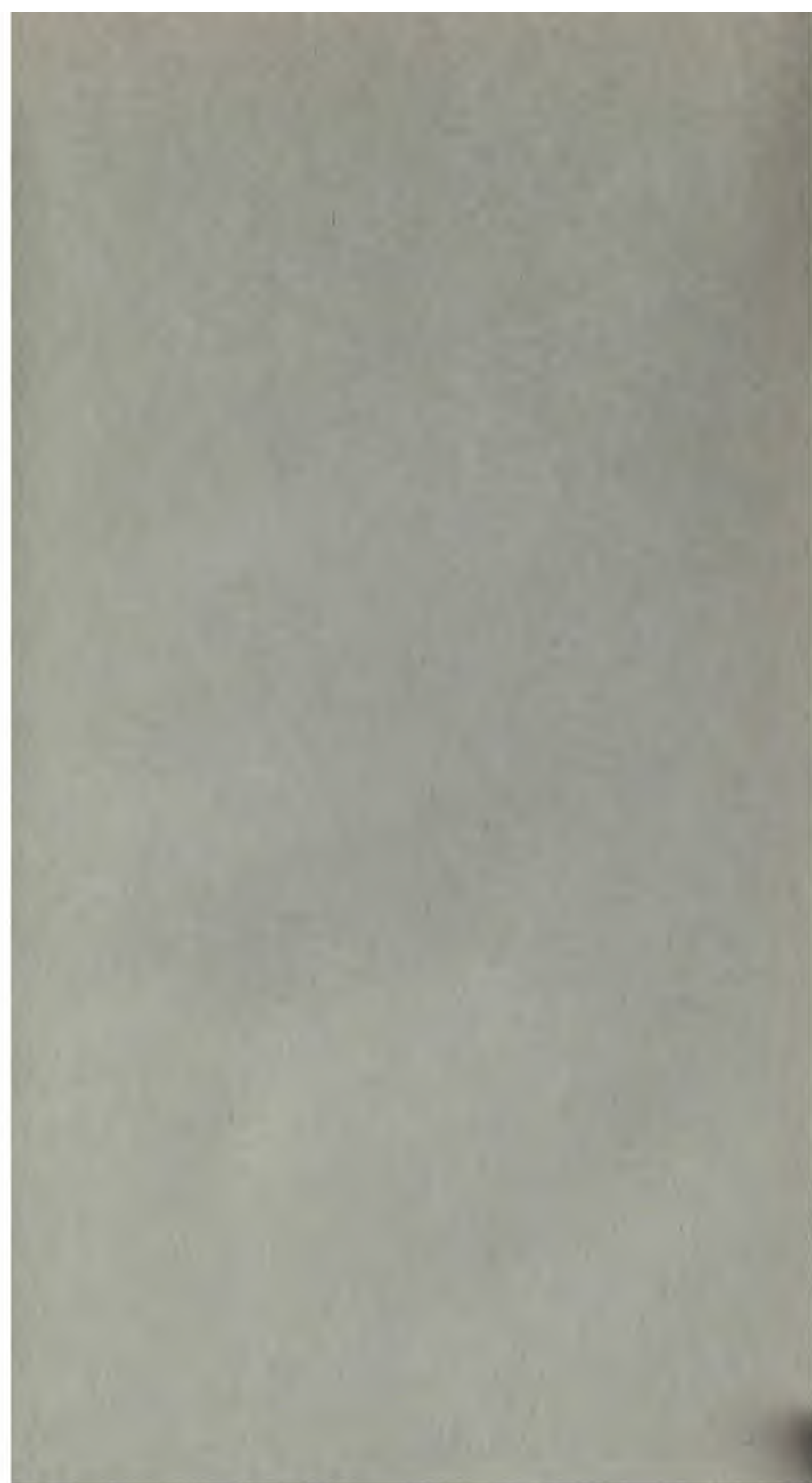
果報如此。可不畏哉。至于里巷小民。試看不忠不良者。誰免于禍。乃城臣身六字。帝曰。章惇爲臣不忠。爲人不良。誤國害民。

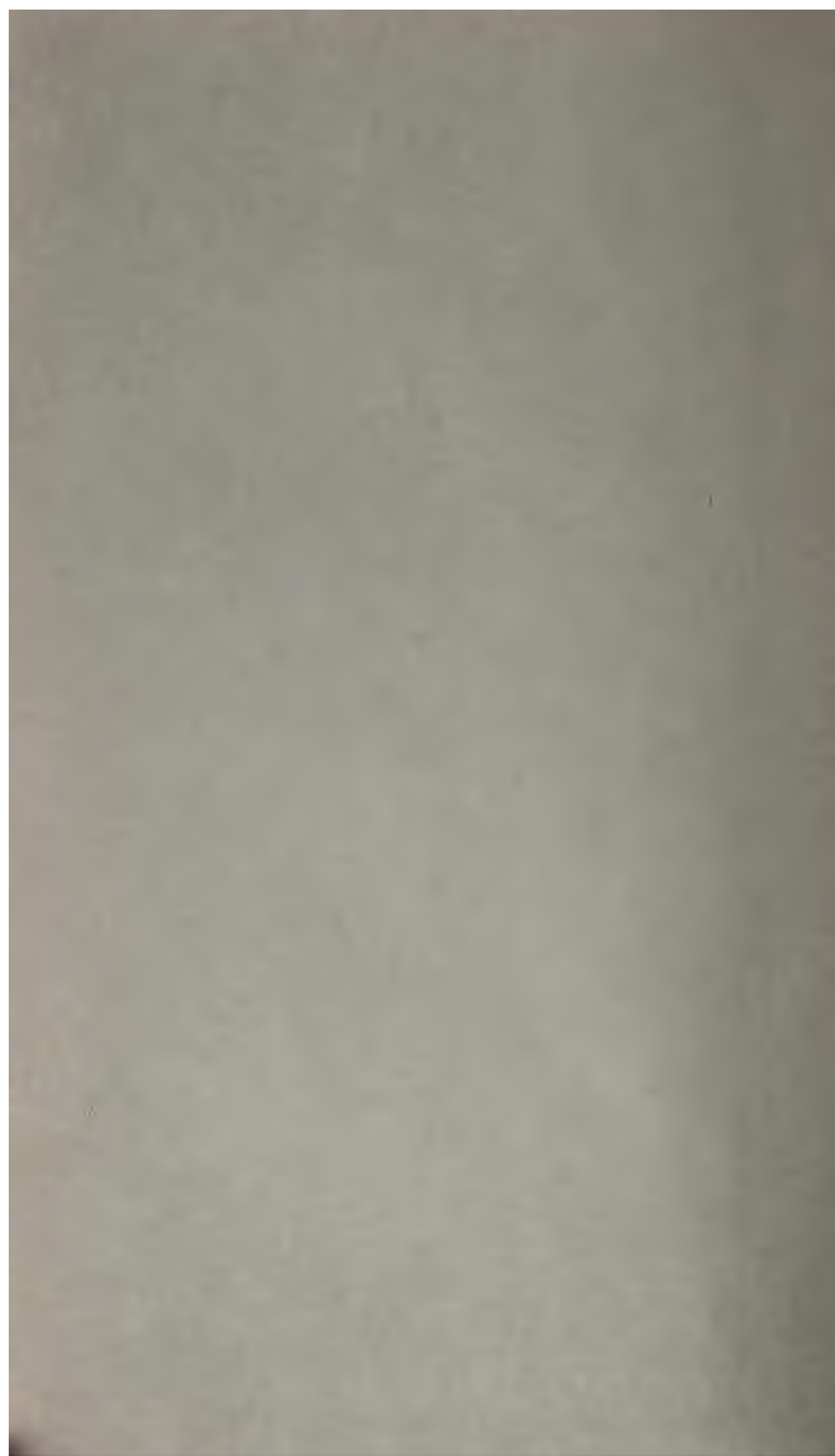
男婦背上有朱書。不能識。獨小兒背上朱篆。宗北狩。途遇大雨。急趨民家。避之。雷電大作。擊

之法。今日在家待兄弟姊妹。卽日後待朝夕教訓。切勿順其喜怒之性。今日在恣尤不可聽信其言。凡事令其端制。至幼孩凡爲丈夫者。須當凡事命之以理。不不和。或凌辱。或種種惡態。強女子稟性劣悍。亦因男子養成其心痛數日而死。近見人家婦女。或挾制丈夫。或不敬公婆。或妯娌怨恨。其婦不聽。怨聲不絕。一日鍋內炊羹。悉化爲蝴蝶飛去。婦驚之曰。凡爲婦者。或富或貧。當隨順其夫。至于飲食充饑而已。不可崇德人姓張家。貧食麥。其婦以麥不可口。朝夕怨罵隣家老嫗。勸









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積王已如山。須向家學煉丹。金鼎未成。拋玉孽。眞君原也愛繚環。百鎰哄他拿出。猷伸遂併丹鼎竊之而去。有人夜題其門曰。堆金又于私宅。建眞君祠。日講爐火煉丹。方士知瑯有白玉繚環。價值大于多欲。禍莫大于不知足。南京守備劉瑯鎮陝西歸。積富無比。婪是口取物也。貪財之人。如口之吃物。無有厭足也。老子曰。罪莫貪婪。無厭。

觸船翻。二人俱溺死。而愚者在岸無恙。可見謾薰愚人。禍報如此。竟撐開船去。曰。天色已晚。不能候汝矣。將到岸。水急船橫。抵岸一復撐船來渡二人。二人纔上船。愚人忽腹痛欲泄。急跳舦上。二人